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ELIAS ASHMOLE.

THE

Way to Bliſs.

IN THREE BOOKS.

Made Publick,

By *ELIAS ASHMOLE* Eſq.

Qui eſt Mercuriophilus Anglicus.

——*Deus nobis hæc Otia fecit.*

LONDON,
Printed by *John Griſmond* for *Nath. Brook*, at the *Angel* in *Corn-hill*, 1658.

TO THE READER.

IT is now somewhat above five years, since I published the *first Part* of my THEATRUM CHEMICUM BRITANNICUM; immediately after which, my *Studies* of that *Nature* received most unfortunate *Interruptions*, from the *Commencement* of several vexatious *Suits* against me: But GOD, not onely enabled me to endure those impetuous multiplied *Stormes*, but some few *Moneths* since, was pleased to sweeten my long-*Sufferings* with a fair and peaceful *Issue*.

And because my *Studies* in HERMETICK PHILOSOPHY, would not bear with the aforesaid troublesome *Rubs*, (*She* requiring a serene *Minde*, quiet *Thoughts*, unwearied *Endeavours*, indeed the whole *Man*,) I was with great unwillingness forced to lay them aside: Yet, (that I might not totally quit *Minerva's* society, who had nurst me up so indulgently,) I betook my self to such other *Studies*, whose *Nature* would better deal with *Disturbances*, and suffer themselves (when unhappily broken off) to be reassumed with less difficulty; and where *Variety* also might beget something of *Appetite* and *Delight*.

All

All this while I well hoped to meet with *One* or *Other*, who (inclined to advance the honour of HERMES his *Family*) would have taken the pains of adding a *Second Volume* to my said THEATRUM, in regard those successive *Troubles* (hanging so long and heavily upon me) had denied me the *Leisure*: Nor were either my *Invitations* to it wanting, or the free *Contribution* of whatever I had so painfully *Collected*, unoffered: to the end my *Design* (of letting the *World* see, what excellent *Men* we had once of our own *Nation*, famous as well for that kind of *Philosophy*, as any other *Learning*, and *Masters* of so transcendent a *Secret*;) might have been furthered: Notwithstanding this, I hear of nothing (hitherto) done, nothing endeavoured.

But instead thereof, I lately met with a pretended *Copy* of the following *Discourse*, ready fitted for the *Press*, which (upon perusal) I found mutilated with many *Imperfections*, much injured by several incongruous *Additions*, and they confest to be onely made up of some scattered *Shreds* and *Fragments*, collected from the whole *Work*; And besides intended, that the *World* should take it for the *Child* of one *Eugenius Theodidactus*, being (by *Re-baptization*) called the *Wise Man's Crown*, or *Rosie-Crucian Physick*; under which *Titles* notice hath been given of its coming *abroad*, by other *Books* since Published. All which considered, together with the *Zeal* I have for this noble *Science*, and *Regret* to see so able a *Champion* thereof thus boldly, thus nefariously robb'd and dispoiled of his *Honour*; loth I was any longer to keep my *Perfect Copy* by me; and thereupon resolved, rather to venture it abroad, (though unaccompanied,) to prevent the *Injury* would otherwise be done our dead *Author*, and the *World*. (I say unaccompanied, for my past and present *Engagements*, in finishing the *Productions* of some of those *Houres*, I snatch'd from the intervals of my late *Disturbances*, will not afford me time to fit it with such *Associates*, as formerly I intended should complete one of the *later Parts*, of my above mentioned THEATRUM.) However, (considering the *Nature* of this *Piece*,) it will properly enough appear by it self, and very well serve as a large *Preface*, to usher forth the remaining *Volumes*, (or any thing

thing else,) that shall be published of this *Subject*.

As for our *Author*, he was without doubt an ENGLISHMAN, but hath hitherto passed with us among the *Anonymi*, and the *Book* (his *Off-spring*) shews it self sufficiently *Legitimate*, though the true *Father* thereof be as yet unknown. I have heard some notable *Stories*, and those backt with perswasive *Circumstances*, to make an easie Faith think the *Providence* very observable, that not onely furnished a laborious *searcher* into this mysterious *Learning*, with the *Original* it self, but most fortunately directed him to three *Grains* of the *Powder*, closed up between two *Leaves* thereof, with which he made *Projection*; But I affect not to Fly-blow the *Ears* of my *Readers*: Onely this, I can modestly averr, that my *Copy* was a Transcript of that *Original*.

The Work seems to be written about the beginning of the last (or end of the former) *Century*; The main drift of the *Author* being from weighty and serious *Arguments* and *Examples*, to prove the *Possibility* of such a thing as the PHILOSOPHERS STONE: whereby is largely manifested, that *Nature* has exhibited greater *Wonders* to the view of the *World*, and as great things have been (and consequently may be) performed by other weaker & lesser *Means*; where a *due*, *friendly*, and *Philosophical conjunction* of *Art* and *Nature* is fully understood. And yet howbeit (because such are *familiar* unto, and *ordinary* among us) we *consider* them not. Tis a *Discourse* fraught with variety of excellent rational *Matter*, and fitted to the *Learned* as well as meaner *Capacities*; Nay, such, as I boldly perswade my self, will fully satisfie *both*, beyond any thing yet extant of this *Nature*: and I believe many captious *Arguments*, heretofore used and urged, against the *truth* of this so *infallible* a *Science*, will here meet with satisfactory *Solutions*, and henceforth find no further place in any *Discourse* favouring but of *Sobriety*.

I must also acquaint my *Reader*, that this piece was of so high a value with the industrious *Doctor Everard*, as it invited him to bestow his pains in the *Marginal Notes*; wherein (like a skilful *Philosopher*, whose first *operation* is to make *Hidden* things *Manifest*) he drew forth and discovered, that which our *Authors* Magisterial *Pen* thought fit to conceal; and having

obtained

obtained those *Notes* (they being added to a *Transcript* of this *Work*, and both fairly written with the *Doctors hand*) from a very intimate *Friend* (one extraordinary *Learned*, and a great *Ornament* of our *Nation*) I was willing to make them *publick* also.

And now (I confess) notwithstanding all this, I do not expect, what I here *publish*, should please every *Palate*; in regard the *Fate* of *Mens Writings* is very much suitable to that of *Money*, which sometimes passeth currant, and at other times is cryed down, or called in: To this I consider, how we are not born with *Fancies* and *Appetites*, that relish every thing alike; and that 'tis as possible to shape a *Coat* for the *Moon*, as to Print a Book that can please every *Genius*: such and so various are the generality of our *Inclinations*! Besides, I have often observed, that *Men*, both *Wise* and *Learned*, distaste or affect not some parts of *Learning*, and yet by a *secret willingness*, or *natural force*, are carried on in *Admiration* and *Love* of other *Branches* thereof; And this I suppose partly growes from the neglect of a strict and unbyassed *Examination* of their *choyce*, which (if made) would appear to proceed more from Affection than Judgment.

But if any whose *Ignorance* in, or *Disaffection* to this *Divine* and *laudable Science*, shall think no better of the *Work*, then of a *Spiders Web*, [fit onely to be swept away:] I shall nevertheless confidently hope it will fall into some other *hands*, that may consider the curiosity of the *Woofe*, and esteem it worthy their *Contemplation*, to observe how our *Author* (like that ingenious *Creature* travelling with her *Industry*) hath composed a *Discourse*, whose *Excellencies* will not discover themselves to the *satisfaction* of a superficial *Eye*, but onely the intent and serious *Inquisitor*; And that such may reap all possible *Advantage* by their *Labour*, is the hearty desire of

E. Ashmole.

April 16.
1658.

THE

The VVAY to BLISSE.

THE FIRST BOOK.

CHAP. I.

What BLISSE *and* HAPPINESSE *is.*

IF in all orderly Speeches and matters of Learning, (*a*) it first of all behoveth to agree upon the Thing in hand, what it is, and what is the Reason and Bounds [*or definition*] of the same: It seemeth very needfull in this Discourse of THE WAY TO BLISSE, to shew first what is BLISSE, because it is a thing much in doubt, and in question among the Learned.

(a) *Cic. Offic. lib.* 1.

He that useth to behold and view the Reason and Nature of things, may easily perceive by the outward shape, and inward gifts of *Man*, unlike and passing all

other *Wights* (or living Creatures) that he was made for ſome notable end and purpoſe above the reſt; and ſo not for *Pleaſure*, *Honour*, *Health*, or enough of *needfull outward things*, which they call Riches, nor yet for any other matters, which other Wights void of Wit and Reaſon, ſeek and follow. Therefore a *Man* ought not to make any ſuch thing his End and Happineſs, unleſs he think it reaſon for the Maſter and better Workman, to learn of the Servant and worſer: For what other pattern and end have we in the world to follow? None at all; becauſe we are the beſt Creatures in the World.

Then it is without the World, ſay you, and among the bleſſed Mindes [*or Spirits*] above and without all: Neither yet have we found it; for they be our *Fellow-ſervants* and *Subjects* under one *Almighty King*. Wherefore there remains nothing but *GOD* and his Happineſs to be ſought and ſet before us, not with hope to overtake and reach it, (that were madneſs) but with deſire to attain ſo much thereof, as the proportion between Him and us will ſuffer. Or if the unmeaſureable and boundleſs [*or infinite*] Bleſſedneſs of *GOD* admit no compariſon; It were beſt (yea, and by the example of the beſt Men) to make the bounds of our Bliſſe ſo much of the Bliſs of God, as our whole Power and Nature will hold and carry.

Now then, if we knew that Divine Pattern and Bliſs of God, all were well: And this, as almoſt all other truth (eſpecially in caſe of Life and Manners, for the which it was chiefly written) by the witneſs and record of *Holy Writ*, were each to be known and proved, if that were not too ſtrange, and far off from this purpoſe,

purpoſe, which is appointed (as you ſee) to run through the midſt of *Nature*, *Reaſon*, and *Philoſophy*.

Wherefore, ſithence both in this and all other Matters, I mean not to lean over-much upon my own device, becauſe a *Man* (eſpecially a *young man*) is apt to ſwerve, but to call other to counſel with me; and they can be no more but Men, at moſt endowed with ripe and ſound Reaſon and Judgement, in the courſe of *Kinde* [*or Nature*] and *Philoſophy*: yet we will look, as near as we can, that they be ſtill ſquared by the Rule of *Truth* and *Reaſon*.

Then, to finde this Happineſs of *Heaven* among Men, to whom were it beſt to travel? Unto *Poets*, think you? No; becauſe they take their aim ſtill at a vain Mark (*b*), the Peoples liking, as we may ſee by *Pindar*, one of the beſt among them, (for I will not draw of the dregs) when he ſaith, (*c*) *If a man be Rich, and have his Health with a contended Minde, and Honour, let him not care to be a* GOD.— A vain and worldly BLISSE, God wot, far from a Divine Nature.

(b) *Terent. Prolog. in Andr. & Plat. Nom. 8.*

(c) *Pind. Olym. Od. 5. & Iſthm. Od. 5.*

Nor yet need we go to the lower and leſſer houſes of *Philoſophy*; where, as they be tainted and unſound in other pieces of Learning, ſo in matter of Manners, they do not well to place our BLISSE in *Honour*, *Pleaſure*, *Health*, or in ſuch like outward things; no, nor to ſet it in *good Life* alone, and *Virtue*.

Plato and *Ariſtotle*, for their matchleſs underſtanding in Natural things, and Divine Light, in the good order of Life and Manners, have been theſe many Ages beſt accepted with the beſt, and followed in all things: Therefore, in this high point of Manners which we

have in hand, let us see what these Men hold, and how near they come to the right line of *Truth*, whereof we spake before.

To begin with *Plato*, the Spring of this *Philosophy*, his *Bliss*, as he disputes in *Philæbus*, as near as I could gather, out of so large and scattered a speech, is nothing but *Pleasure*.

And yet this divine Man meaneth not, (lest you should marvel) with that Herd of Swine, (though they were not the broachers of that foul Opinion, but watered their Gardens, as *(d) Tully* saith, with other mens Springs) to set open all the gates of the Senses, and to let in all that comes; but onely at a few narrow loops, to receive clean Delight, without all grief enterlaced; and by name *(e) delight in Colours, Concent, and some Smells, in Health, Wisdome*, and *Virtue*. And again he saith in *Theætetus*, *(f)* that *Justice and Holiness, together with Wisdome, makes us like unto* God.

(d) *Cicer. de Nat. Deor. lib. 1.*

(e) *Plat. in Philæb.*

(f) *Plat. in Theæt.*

To let these two places serve for him, and to come to *Aristotle*: As there are two sorts of Men, one disposed to deal with others, which are called *worldly-men*; and another quite contrarily, bent to live alone, and to seek Knowledge, which are called *Philosophers*: So he in his Book of *Manners*, *(g)* appoints two like several *Ends* and *Blisses*; for the first, *Virtue*, (I mean a doing, and no idle Virtue) garnished and fenced with outward helps and gifts of Body and Fortune; for the next, *Knowledge of the best things*: and this he setteth before that other, for many reasons vouched toward the end of that Book, but especially because God, *whom we ought to follow, leadeth the same Life.*

(g) *Aristot. Ethic. lib. 10. cap. 7. & 8.*

These be the best grounds of Blisse, that ever any

any *Philosopher* hath laid at any time, (for never a one hath quite built it up;) let us see how they be squared.

If the stall-fed *Epicure* may again be justly reproved, and reckoned as an impious person, whom never any heavenly Thoughts touched, for bringing (*h*) in an idle *God*, neither ruling the World, nor regarding it; How can *Aristotle* seem wrongfully accused of Impiety, and for the same banished out of the *Academy*, if there were no other proof against him, than that he saith in that place, that GOD *leadeth no other, than this beholding and gazing Life of his?* Is it not an idle, and, as it were, a covetous and envious Life, turned back upon it self, and estranged from all outward Action applied to other? yea, (and that) in his own and all other mens Understanding? Then to encounter him with his worthy Master, *Plato*; If that were the best Life, or the Life of GOD, why did GOD make the World? He lived so before, if that had been the best Life; (*i*) But because He was Good, He would have other enjoy his Goodness; and therefore he was busie in Making, and is yet in Ruling the World: And yet indeed, it is no Business, as we reckon it, that is, no Care and Trouble; but an outward Deed and Action, clean contrary to the inward Deed of a *musing Minde*, onely shooting at his own good Estate, which is *Wisdome* and *Knowledge*.

(h) *Cicer. de Nat. Deor. lib. 2.*

(i) *Plato in Timæo.*

But if he deny all this, as it is like he will, because, to encrease the heap of sin, he grants no Beginning; then, what can be greater evidence than his own Writings, one quite thwarting another, as cross as may be? for in his (*k*) seventh Book of *State*, he comes again

(k) *Arist. Polit. lib. 7. cap. 3.*

and

and ſaith, that *Every man hath ſo much* Blisse, *as he hath Wiſdome and Virtue, even by the witneſs of* God *himſelf, who is therefore happy, and not for outward Goods.* What can be more divinely ſpoken, and more croſs to that former foul and godleſs Opinion? Nay, ſee the force of *Truth*; he yields again, according to his heavenly (*l*) *Maſter*, That, (*m*) *to foreſtall the Place from the worſer ſort, good Men ought to take Office upon them, and to manage Affairs of State:* Yea and further, (*n*) If they refuſe, (which if they be Wiſe they will, quoth *Zeno*) *that they may be rightly compelled.* Then, if his *Wiſeman* hath Virtue in poſſeſſion, as no doubt he hath, he muſt (as we ſee by his own confeſſion) uſe it: And the ſame reaſon is of God Himſelf in this great City of the World. But (*o*) *Plato* by name, thinks theſe two ſo nearly tied, and of kin together, as he dare openly deny his Happineſs to that *Common-wealth*, where they be diſ-linked, and ſtand aſunder.

(l) *Plato* N. I.
(m) *Ariſt. Pol. lib. 7. cap. 3.*
(n) *Ariſt. Polit. l.b. 2. cap. 7.*
(o) *Plato in Alcibiad. primo, ſub finem.*

Then we ſee, that in the judgement of theſe two great *Philoſophers*, where they be beſt adviſed, and in deed and truth, the Divine Pattern of Blisse, which we ought to ſtrive unto, is no more, nor no leſs, than that worthy couple of *Wiſdome* and *Virtue*, knit together in that band of Fellowſhip, which may never be parted and ſet aſunder.

But you may ſay, We have reared our Blisse aloft, and made it a fair and goodly Work, but more fit for the dwelling of thoſe ſingle and clean *Mindes* [*or Spirits*] above, which they call Meſſengers, [*or Angels*] than for us Men, ſo buried here below in theſe earthly Bodies, as we be ſcarce able to look up unto it: And therefore *Ariſtotle* both in his Book of

(p) *Manners*

(*p*) *Manners* and of (*q*) *State*, with good advice often receiveth in enough of bodily and outward Goods, to help this matter, (though not as any other cauſe of BLISSE, than the *Inſtrument* is of *Muſick:*) and ſo *Plato* we ſee nameth his *Servants* and *Helpers*.

(p) *Ariſt. Eth. lib.* 10 *c* 8.
(q) *Polit. lib.* 7. *cap.* 1.

Indeed, I grant that this full and high pitch of *Happineſs*, (I mean that meaſure above ſet) is free and eaſie, to free and lively Spirits; but to us impoſſible without other outward means and helps, which, nevertheleſs, ſhall not be counted as any part of the frame of BLISSE, needful to make up the whole; but, as it were, looſe and hang-by ſteps and ſtairs leading up unto it.

Then if theſe be ſo needful as they be, it were as much need to lay them down, and in juſt account, which thoſe *Philoſophers* do not; leſt if there be too few, our *Happineſs* ſhould halt; if again too many, the idle parts might in time infect and marre the reſt: As we may fear of *Plato* his firſt three Delights, although they be not hurtful of themſelves. Without more words, the juſt ſum is this.

To obtain ſo much Happineſs, as our Nature is able to take and hold, the Body had need be firſt willing and obedient, and then ſtore of outward needful things to be at hand and ready: Theſe every Man knoweth. But for the Body, that is obedient when it is *long-liv'd, healthful*, *young*, *clear and temperate*: when all theſe helps flock together, we may be happy if we will; if any want, we ſhall never, do what we can, as we ſhall hear hereafter.

Then let us marſhal, at laſt, theſe things in Order, and comparing BLISSE to a *Family*, make that loving Couple,

Couple, *Wiſdome* and *Virtue*, as *Man* and *Wife*, and Heads of the *Houſhold*; the five Properties of the *Body*, like *Children*; and *Riches*, as *Servants*. Theſe again, if the chief of the Houſhold will ſuffer them to Marry, will beget other two Bond-children, to beautifie the ſame houſe, *Honour* and *Pleaſure*: But the wiſe and good *Houſholder* will in no wiſe ſuffer it, leſt his Houſhold be troubled with more than may be ruled. And although true and right *Honour* and *Pleaſure* will perforce follow, yet he ſhall not regard them, but be minded towards them, as thoſe grave Men were towards *Hellen*; and often uſe their ſaying, (r) *Although they be ſuch kinde ones, yet let them go.*

(r) *Hom. Il. γ. v. 142. Ariſt. Ethic. lib. 2. cap. ult.*

Chap. II.

Reproof of the common and lighter ſort of Arguments caſt againſt the Way to Bliſs.

NOw that we know what is Blisse and Happinesse, we may, when we will, go into the Way, and ſhew how all Men may be Bleſſed: wherein I am quite bereaved of all helps from the *Grecians*, as men ever apter to ſpeak and think well, than to do and perform any thing; (though conſtancy and agreement in their Sayings, would have left Blisse, as well as other good things, in the power and reach of all Men:) And I muſt fly for aid into *Ægypt*, a People ſo far paſſing

paſſing all other Nations, as it is better and nearer to God, to work and do great wondrous things, than to behold and look upon them.

For it is delivered to ancient and true Record, that one Hermes, a *King* and *Law-giver* of that Country, a Man of rare and divine gifts in Knowledge, above all that ever were, found out a *Medicine* able to bring all men to that Blisse aforeſaid, and left it behinde him in writing to his People; and that it was after him a long time by the *wiſer ſort* cloſely wrought and uſed, until at laſt it crept abroad, and ſtole into *Arabia*, when ſhe flouriſhed in Arms and Learning, and there got the Name which it now commonly keepeth of the Philosophers Stone; And that from thence, in the ſame ſecret and diſguiſed manner (for it is the wont thereof, as becomes ſo deep a *Secret*) it hath travelled and ſpred it ſelf over all Nations, now and then opening and diſcovering it ſelf to a *few* of the better and wiſer Company.

Then this is The Way To Blisse, which I mean to take: And withall to prove it no pleaſant Dream, and happy Tale, if it were true, as the common Proverb goeth of it; but, as it is in *Nature*, an heroical and almoſt divine deed, ſcarce to be reached or matched with any words, ſo I vow it a true and certain Story, a thing often done, and again to be done as often.

I am unfit, I grant, and unable to bear ſo great a Burthen, but that the great deſire I have both to defend the Truth from ſlander, and to do good to them that love it, makes it light and eaſie: And again, this hope upholds me, That if I chance to ſtumble or faint

at any time, they will as gently and willingly lend their hand to ſtay me, or at the leaſt, bear with the fall and misfortune. Then for the common and viler Sort, which either for lack of good Nature, or want of good Manners, uſe to wrangle about Words, or twitch at Things, I care not; And becauſe I know them not, I will paſs by them, as unknown men; for neither was *Hercules able*, (*s*) as they ſay, *to match with many-headed Hydra, nor yet with the awk and crooked Crab.*

(*s*) *Plato in Euthydem.*

Then, to turn my Speech, which way were it beſt to ſet forward? Not right and ſtreight to the matter? No; Becauſe there is ſuch crying out againſt the Poſſibility of the good Works which our *Medicine* promiſeth; And that awk fore-judgement of the Matter hath been the chief cauſe which hath hitherto buried this *Divine Art* from the ſight of good and learned Men: I take it the beſt way of delivery, before I come to the point it ſelf, to fetch about a little, and ſhew the poſſibility of theſe *effects*, and the *way* to *work* them, by other and weaker *means*, as well as by Hermes his *Medicine*.

(*t*) *Ariſt. lib. De inceſſu animal.* & *Hiſtor. animal. lib.* 1. *c.* 15.

For although it be (*t*) not ſo Natural in marching forward, to move the left and weak part, yet I ween it right Artificial; and then it ſhall agree with that good order of Art, firſt of all to put by a few of the light things laid againſt this *bleſſed Science:* Becauſe, albeit they be gathered but by gueſs, beſides all grounds and rules of certainty, yet they have ſo wholly poſſeſſed the common people, yea and ſome of the better and wiſer ſort likewiſe, that, without any further ſearch or hearing of the Matter, they have ſtreightway caſt it off for falſe, and condemned it: for as when ſleep hath once taken

taken the Fort of the Body, the Senses yield and can do nothing; so if wrong belief once get possession of the Soul, *Reason* is laid to rest, and cannot move again, before that must be loosened, and put to flight and scattered.

First, say they, sith there be seen in all places and times, so many hundreds, with great Pains, Heed and Cunning, to study this *Art*, and to put the Receipts in practise; sure, if they were true and faultless as others are, some should appear to hit the Mark, and to gather the fruit of their Travel, and not to live as they all do, of all men most miserable: Or at least, because it is so ancient an *Art*, it would have been recorded in some publick or private Writing, besides their own, which, be it bound with never so deep Oaths, (as it is) yet is it unsufficient proof and witness in their own case.

These be the most saleable Reasons, and best approved among the People, wherewith they use to batter this exchanging *Science*; But mark how light and weak they be, and easie to be wiped away: for how could the Acts and Deeds of these *Philosophers* come into the Writings and Records of Men, (to begin there with them) whose Fame, nay whose Company they have ever shunned? And when their own Records, if they chanced to like of leaving any, were not sown abroad, and published to the World, as is the use of Worldlings; but left like precious *Heirlooms* unto some *Friend* of secret trust, which was counted as a *Son* adopted, upon Condition to keep it still within the House and Stock of HERMES, from the Eyes and Hands of the World and Strangers, running evermore,

like the wiſe Stars, a contrary race unto the World, that no marvel though they be both, in like ſort, croſſed by the World, and miſ-called (*u*) Wanderers [or *Planets*] when in deed and truth they go better.

(u) *Cicer. de Nat. Deor. lib. 2. & Plat. de leg. lib. 7. prope finem.*

Now when they deem credit to be denied to the Mens own Report and Witneſs, it is a ſign that either their own Report and Witneſs is of light and little weight, whereby they judge of others; or elſe that their Thoughts are vain and phantaſtical, puft up, I mean, with that new kinde of Self-love, and overweening Wiſdom, to ſet up themſelves, and pull down Authorities; of which ſort it falls out moſt commonly in proof, that while they ſtrive to avoid the Lake of *Superſtition*, they run headlong unawares down the Rock of *Impiety*: for if ſuch a wilde breach and entry may be ſuffered to be made into the Credit and Authority of Writers, which are the life of *Antiquity*, and light of *Memory*, great darkneſs and confuſion will ſoon come in, and overcaſt the World; yea, and ſo far forth at length, as nought ſhall be believed and judged true that is not ſeen; (*w*) that even they which dwell in the main Land, ſhall not grant a Sea: A thing not onely fond and childiſh among all Men, but alſo (ill be to me, if I ſpeak not as I think) wicked and godleſs amongſt us *Chriſtians*, whoſe whole *Religion*, as S. *Auguſtine* ſaith, ſtands upon that ground.

(w) *Cic. de Nat. Deor. lib. 1.*

Wherefore, if we muſt needs believe Recorders of *Acts* and *Stories*, yea though they be ſometimes lewd men, fooliſh and unlearned, as if they were as whole and harmleſs as (*x*) *Xenocrates*, but eſpecially although they had great cauſe to lie, and to ſpeak more or leſs than the truth; who can, in any common Reaſon, refuſe

(x) *Diog. Laer. vita Xenocrat.*

fuſe the ſolemn Oathes of ſo many good, wiſe and learned Men? (y) for he that is Good, for the love of *Virtue* it ſelf, he that is Wiſe, to avoid the ſhame of Lying, will ſpeak the Truth. What ſhould I ſay of the learned Men, whoſe whole care and practiſe, drift and ſtudy, is nothing elſe but to finde and ſet down the Truth? But all is well and clear of all ſuſpicion, if it may be thought theſe Oathes and Proteſtations to have ſprung from themſelves, of meer good will and deſire to perſwade the lovers of *Wiſdome* and *Virtue*, and not wrung out by fear or flattery. Which may be eaſily judged in ſuch Men, as were all either *Kings* that needed not, or *Diogeniſts* that cared not, as it is clear in all their Eyes that are converſant in theſe kinde of *Studies*.

(y) *Plat. de Repub. Dial. 6.*

Wherefore, ſuch men as are ſo bold without ſure ground of Reaſon to deny, and deny ſtill all that comes, are, in my Opinion, greatly to be looked into; for although they, like (z) *Xerxes*, pull not down *Religion* with hands openly, yet they are of another ſort as dangerous, that undermine it cloſely with wrong Opinions. If our Men avowed ſuch plain untruths as might be reproved by common ſenſe and daily experience, as when (a) *Anaxagoras* ſaid *Snow* was black; and *Xenophanes*, the *Moon* inhabited, and full of Hills and Cities; and *Nicetes* of old, with ſome (b) of late, that the *Earth*, the onely unmoveable thing in the world, onely moved, and ſuch like ugly and miſ-ſhapen Lies, wherewith *Greece* over-ſwarmed; then you had reaſon to uſe them with ill words and thoughts as you do: But when they maintain, that by a Heavenly *Medicine* they have made many great and wonderful Changes, turn'd all Mettals into

(z) *Cic. de Nat. Deor. lib. 1.*

(a) *Cic. Acad. quæſt. lib. 4.*

(b) *Copernicus, Gilbertus, Campanella, Galilæus, Wrightus.*

into Gold, Folly into Wiſdome, Vice into Virtue, Weakneſs into long Life, and all Diſeaſes into ſound Health, and Age into Luſtineſs and Youth again, how can you diſprove them? when did you ſee the contrary? You ſcarcely know the Nature of the Deeds and Effects, for they require great Knowledge; but the *Doing*, *Cauſe*, and *Workman*, that is, this *Medicine*, you never ſaw, nor can imagine what it is, much leſs conceive the Reaſon, Strength and Nature of it:— Nay you ſee nothing, but grope and blunder in the dark, like blindfold men at all things: Elſe, how could theſe exchanges have eſcaped, and been hid from you, in a World ſo full of all kinde of changes? I mean, you ſee great and admirable things, (albeit you do not ſo take them, (*c*) becauſe you ſee them often) but you do not throughly ſee them, that is, you perceive not the *Nature*, *Cauſe* and *Reaſon* of them, and that makes you ſo childiſh, to believe nought unſeen, and count all things Wonders which are not Common amongſt you; Much like that harmleſs and ſilly kinde of People, of late diſcovered, which made Miracles and Wonders of many matters, that in other Countries are common and ordinary; inſomuch as (to take one for all) (*d*) they could not conceive how two Men aſunder, could by *Letter* certifie one another, unleſs a Spirit was wrapt up in the Paper, to make report and tell the News. But if you and they could once by the edge of Wit, cut into the Depth and Nature of the great and marvellous Works of *Kinde* and *Skill*, which are common and daily among you, then and not before, you would be ready and eaſie by compariſon, to receive almoſt any thing unſeen, and brought by Report unto you.

(c) *Cicer. de Divin. lib. 2.*

(d) *Pet. Martyr Decad. 3. lib. 8. in p. 135. Et Tho: Campan. de ſenſu rerum, lib. 4. cap. 3. in p. 174.*

Let

Let me awake your Wits a little: You ſee daily, but not throughly, how the *Moon*, by drawing the *Ocean* after her, makes the Ebbe and Flow thereof. It is likewiſe commonly, I know not how truly, reported, (*e*) that the *Loadſtone* roof of *Mahomet* his Church, draws up his *Iron-Tomb* from the ground, and holds it hanging in the middle way: like as the *Miners* in *Germany*, by chance found their Tools, which they had left in ſuch a Vault, hanging in the Morning; which was accounted for a Miracle, before ſuch time as the Cauſe, by the skilful, was ſeen and declared unto them.

(e) *G. Agricol. de Nat. foſſil. lib. 5. cap 3.*

What ſhould I ſay more of this *Stone?* It is not unknown that there are (*f*) whole Rocks thereof in *India*, drawing Ships that paſs by loaden with Iron unto them: and yet we ſee that this mighty *Stone*, in preſence of the *Diamond*, the *King* of Stones, is put (*g*) out of Office, and can do nothing.

(f) *G. Agricol. ubi ſupra. Et Scrapio, & Olaus Magnus ap. Guil. Gilbert de Magnet. lib. 1. cap. 1.*

(g) *Aug. de Civit. D i, lib. 21. cap. 4. Plin. Nat. Hiſt. lib. 37. cap. 4. Jul. Solin. Polyb. cap. 65. Mar. Paling. in Scorp. Aurel. Aug. Chryſ. lib. 2. Albert. Mag. de rib. Met. lib. 2. c. 1. G. Agric. de Nat. foſſil. lib. cap. 9. Card. Cuſan. Epci. lib. 7.*

To come abroad, it hath been often ſeen, at Sea, that the (*h*) little *Stay-fiſh* cleaving to the fore-ſhip, hath ſtopt his full Courſe.

(h) *Plin. lib. 32. cap. 2. Ariſt. Hiſtor. anim. l. 2. c. 14. Plut. Symposia, l. b. 2. q. 7.*

I ſhould now paſs over to that other ſide of *Skill* and *Craft*, and call to minde many great and wondrous Works there done and performed: The curious work of that (*i*) *Italian Ring*, which held a Clock, beſides a Dial within it. Thoſe three common Feats found out of late, paſſing all the Inventions of Antiquity, the *Gun*, *Card*, and *Printing*, and many other dainty Devices of Mans Wit and Cunning: if this ſhort and narrow

(i) *Nich. Cauſinus Syntag. Electior. Symb. & Parabol. Hiſtor. p. 65.*

narrow Speech appointed, would suffer any such outridings. Let these few serve to awake you, and call your Wits together: you see these things, I say, and are never moved, but if you had never seen them, but heard the stories onely reported, what would you have thought and said?

(k) *Vide Plat. Dial. 7. de Rep. in princip. & Cicer. de Nat. Deor. lib. 2.*

And because no man so well judgeth of himself, as of another: (*k*) Suppose a plain and harmless People, such as those *Indians* were, had from the beginning dwelt in a dark Cave under ground, (let it be the *Centre*, if you will) and at the last one odde man more hardy and wise than the rest, had, by stealth, crept out into the light, and here by long travel and traffick with our People, had seen and learned the Course and Nature of things, which I have rehearsed unto you, and then returning home, had suddenly start up, and begun to recount the Wonders which he had seen and learned; first, that he found the *Earth* hanging round in the middle of the *Air*, and in like sort a bright and goodly Cover, compassing afar off the same; This Cover beset and sprinkled with infinite moving Lights and Candles; and among the rest, One (to be short) of a foot in bigness, to his sight, (*l*) without all Touching, or other means and instruments to be perceived, to hale and pull huge heaps of Water after her, as she passed up and down continually; would they not shout, and lift up their hands, and begin to suspect the Man of infection with strange and travelling Manners?

(l) *Sen. de Provid. cap. 1. Scalig. Exer. 52.*

But, admit, when the noise were done, and all hush't, he went forward, and told them of such a *Church*, and *Vault*, where other things as well and more strangely than the *Earth*, (for that cannot be otherwise, unless heavy

heavy things flew up againſt Nature) hanged in the Air alone; And of ſuch *Hills*, that, as the Moon Waters, ſo drew Ships out of their full courſes, without any ſtrength, or means viſible. Furthermore, if he laid abroad the wonderful might of a little *Fiſh*, (*m*) like half a Foot long, able to ſtay the main courſe of a Ship under ſail; do you not think with what ſowre Countenances, and reviling Words and Reproches they would bait him, and drive him out of their Company? But if the good and painful Man, burning with deſire to reform the eſtate of his rude and deformed Country, would not be ſtayed ſo, but eſpying a calmer time, durſt come in preſence, and ſtep forth before them again, and ſay, that by his Travel he had learned to make ſuch a *Ring* as I ſpake of; ſuch warlike *Engines* as ſhould fall as fearful as Thunder, and as hurtful as any Ramme upon the Wall, a mile off planted; ſuch a kinde of *Writing*, whereby four Men might Record as much in the ſame time, as four thouſand of the Common Clerks; ſuch a *Card*, wherewith a Countryman, that never ſaw the Sea, ſhall ſit in the bottome of a Ship, and direct the Courſe thereof throughout the World, without miſſing; Is it not like they would apprehend him for a Cozener, and adjudge him to Puniſhment? Then put the caſe you ſtood by, and ſaw the Matter, I appeal to your own Conſcience, would you not think the Traveller worthy of Pity and Praiſe, and the People of Reformation?

(m) *Geor. Piſid. de Mundi opifi. verſ* 983. *Et Phile. de Animal. propriet. cap.* 32. *Exer. cap.* 93.

Well then, let us return to our purpoſe; There is a Nation of *Wiſe-men*, dwelling in a Soil as much more bleſſed [than yours] as yours is than theirs: That is, As they bide under ground, and you upon the face

thereof, so these Men inhabit the edge & skirt of *Heaven*; they daily See and Work many wondrous things, which you never saw nor made; because you never mounted so high to come among them: If any one chance to fly away from you to those heavenly Places, and after like experience to return, and make the like Reports, you give him like Rewards; Compare the rest, I say no more; But if God would give you leave and power to ascend unto those high places, I mean, to those heavenly *Thoughts* and *Studies*, you might quickly, by view of deep Causes, and Divine Secrets, and comparison of one to another, not onely believe the *blessed Art*, but also learn and perform the same.

But they will not be rid so, and follow as fast again another way: That whereas so many have been, and are daily seen to wear their lives in *Alchimy*, and to finde nothing that good is, but contrary for the most part, to wit, untimely and unordinary Death, Sickness, and Age, for *Long-life*, *Health*, and *Youth*; and alwayes Smoke for *Gold*, and Folly for *Wisdome*; and very near as often, bad and lewd Conditions, for good and honest Natures; (for, by boiling themselves long in such deceitful stuff, as though they were burnt in the Pots bottome, they carry most commonly for ever after, an unsavoury smack thereof;) It is a plain sign the Trade is vain, false, and deceitful. This is the third Charge they give unto us, let us see how to bear and withstand it.

The most wise and great *Philosophers*, albeit they knew God had made all Mankinde for that *happy Life* abovesaid, and that it was at first enjoyed, or else it had been made in vain; and that by corruption of ill Custom,

Cuſtom, (by his ſecret appointment) our kinde is grown out of kinde, and therefore may be reſtored, becauſe it is a miſ-leading, and no intent of Nature: (which fore-caſtings gave them occaſion to ſeek the remedy;) Yet they thought it unlawful, and ſet ſtraight againſt the Will of God, that all ſhould be reſtored; for that he ſeemed of purpoſe to have ſown Good and Bad, and great ſtore of both together, in ſuch ſort as we ſee them; leſt if all were alike, and in one ſtate of Happineſs, the great variety of buſineſs and ſtirring, and ſo the ſociety and Common-wealth among Men, ſhould be clean taken away: Like as if the four firſt ſtriving *Seeds* (whereof all things are made and ſpring) were all alike, and one friend to another, all ſhould be ſtill and quiet, without Succeſſion, Change and Variety in the World, and ſo there ſhould be no World. For God, when he caſt his *Minde* upon the building of the World, he meant to make a goodly and beautiful Work, meet for the Power, Wiſdome and Pleaſure of ſuch a *Builder*, and therefore a ſtirring and changeable Work, becauſe there is no might nor cunning ſhewn, no delight taken in one ever-like or ſtill thing. But light footing, for ſpeed, is ever beſt in ſuch a ground; Let us away.

Wherefore, by the example, and, as it were, by the ſecret blaſt and motion of God, after our Men had found this *Reſtorative*, and uſed it for the time, and meant to leave it, as becometh good Men, to Poſterity, they took this way of Counſel, to lay it up ſafe in a ſtrong Caſtle as it were, in the which all the broad Gates, and common eaſie Entries, ſhould be faſt ſhut up and barred, leaving onely one little and ſecret back-door open, fore-fenced with a winding Maze, that the

beſt ſort, by *Wit*, *Pains* and *Providence*, might come into the appointed Blisse, the reſt ſtand back forſaken: (*n*) Their Maze and Plot is this; firſt they hide themſelves in low and untrodden Places, to the end they might be free from the power of *Princes*, and the Eyes of the wicked *World*: And then they wrote their *Books* with ſuch a wary and well-fenced Style, (I mean, ſo over-caſt with dark and ſullen ſhadows, and ſly pretence of *Likes* and *Riddles*, drawn out of the midſt of deep Knowledge and ſecret Learning) that it is impoſſible for any but the wiſe, and well-given, to approch or come near the Matter.

(n) *Severin. Dan. Idæa Med. Phil. c. 1.*

And therefore it is, when godleſs and unlearned Men, hovering over Gain and Honour, preſume againſt *Minerva*'s will, to handle their Words, when the Things ſhould rather be handled, they wreſt and wring them a hundred wayes, (for, (*o*) *nothing is ſo ſoft and gentle as Speech, eſpecially ſo throughly temper'd*) and yet all beſides the ſecret meaning thruſt up in deep Knowledge.

(o) ἐυπλασώτερον κηρὸς ϗ τοιούτων ὁ λογός. *Plat. Polit. 9.*

Then, if theſe Wayes and Fantaſies they practice, and ſet on work as faſt (as their Fingers itch) and miſs as faſt (as they muſt needs do;) ſhall they ſay they followed our Rules and Precepts, and put our Work in practiſe, and found them falſe? That were like as if a cunning *Archer* and *Huntſman*, had delivered dark Rules of *Shooting* and *Hunting* unto his Countrymen, and theſe by chance had fallen into the hands of another wilde and untaught Nation, which ſimply miſ-led by miſ-taking his Drift and Meaning, had made them *Ploughs* to ſhoot in, and goared their *Oxen* to the game, and then miſſing of their purpoſe, cried out and blamed the

the Arts of *Shooting* and *Hunting*, and ſought to blow Envy upon the Man that taught them; would not a Wiſe man judge, hold and deem, both theſe and them, and all other buſie-bodies, that ſo uſe to myne & dig in other Mens dealings, to be ſent unto their own Trade and Buſineſs, wherefore they were made and faſhioned, and to let the reſt alone for the right owners? And for theſe of HERMES houſe, do not think they make claim, ſue and recover their own in open Court, as others uſe, (that were a way in ſuch a wicked World, to loſe Land, Life, and all together quickly) but in that ſecret ſort, which falleth not within the compaſs of your Reproof.

Neither would I have you follow ſo hard, and be ſo earneſt upon the next Reaſon, That albeit our Men had cauſe to hide their Works and Practiſe, yet they would have ſhewed the fruit and effect thereof, advancing themſelves, as others do, to Honour and Pleaſure, and not have lived like the refuſe of the World, in ſuch mean plight and wretchedneſs; for that is the lighteſt of all other, though it ſeem the greateſt: If I liſt to rifle in the Rolls of ancient Records, I could eaſily finde and ſhew you, that although the moſt part, of purpoſe, lived in this harmleſs and ſafe Eſtate, which I told you; yet ſome again were *Kings*, and Men of great Place and Dignity, (and yet I think by Remainder, and not by Purchaſe ſo) but I love not this kinde of reaſoning; Let them that thirſt go to the Fountain, and us remember, that in the Houſhold of BLISSE, Riches are made but Servants, and not Maſters, and Rulers; becauſe they be for the moſt part unruly and ambitious, and for that cauſe they have no liberty granted them, but

but are injoyned to ſerve lowly their Betters, and to look no further; (*p*) So that, if our Men were Happy, or at leaſt lovers of the ſame, their Riches ought to be imployed in their own ſervice, that is, to purchaſe and win *Wiſdome* and *Vertue*, and not ſent out to wait upon, I know not what ſtrangers, Honour and Pleaſure; which as they be ſtrangers, yea and dangerous ſtrangers, lying open (as all high things) to the blaſt of Envy; ſo, moſt commonly, they will not be ruled, no more than they which get them; and then rebelling againſt them, which are their Lords and Rulers, do overthrow an happy Eſtate.

(p) *Comment. in Hermet. lib. de lap. Phyſ. ſecret. cap 2. Theat. Chym. vol. 4.*

Wherefore, what marvel is it though our Men did thus, when they did no more than *Wiſdome* requires, nor any more than all wiſe Men have ever taught and followed? thinking, and calling it an heavenly Life, becauſe it ſunders the heavenly Minde from the earthly Body, not (as (*q*) *Pliny* writes of *Hermolinus*) by ſending the ſame out of the Body, to gather and bring home News; but by an high contempt of earthly Matters, and flying up to divine Thoughts, not with the golden feathers of *Euripides*, but with the heavenly wings of (*r*) *Plato*.

(q) *Plin. Nat. Hiſt. l. 7. c. 52.*

(r) *Plato in Phædro.*

And therefore (*s*) this ſame divine Man, makes the *Minde* alone the whole *Man*; the *Body* as a thing that is his, and belonging unto him; but Riches, Honour, and ſuch like outward Goods, none of his own Matters, nor belonging unto him; but unto his, that is, the Body, and as I may term them, his *Mans-men*. And this thing alſo *Bias*, (*t*) before him, did as well perform; when at the ſpoil of the City, having leave, he took not his Carriage with him, and anſwered to the check of

(s) *Plato in Alcibiad. 1.* & *Mens cujuſq; is eſt quiſq;. Cic. in Som. Scip.*

(t) *Cic. Paradox. 1.*

of his Friends, that *he carried all his own things with him*, which was nothing but a naked Body.

Ariſtotle is of the ſame minde juſt with *Plato*, as appears notably in his (u) laſt Book of *Manners*, where he hath laid down many ſound Reaſons, why this *Life* is beſt, and ſo, by *wiſe men* is, and ought to be taken: Becauſe it is, ſaith he, the moſt quiet Life, and fulleſt of true Delight, and with all things needful beſt ſtored, for indeed it wanteth nothing; for that as a *Minde* is divine in reſpect of a *Body*, ſo is the Life of it, which is that we ſpeak of, in regard of a civil and worldly Life. And again, if our *Mindes* are *Our ſelves*, it were meet to lead our own Life, before a ſtrangers; But laſt of all, which is worth all, becauſe GOD our onely Pattern, leadeth none other Life but this.

(u) *Ariſt. Ethic. lib. 10. cap. 7.*

I might be very large, if I liſt, to ſeek about and traverſe this Matter: but here is enough to ſhew the Purpoſe and Reaſon our Men of *Ægypt* had, if it was in their choice, to chuſe this kinde of *Life*, which the World ſo deſpiſeth; But how if I could bring them in bereaved of all choice and free-will, and driven by force of Neceſſity to do the ſame? would not that ſtop the wideſt Mouthes, trow you, in all this laviſh Company? Let us know firſt that the *Minde* of Man, being come from that high City of *Heaven*, deſireth of her ſelf to live ſtill that *heavenly Life*, that is, the *bleſſed Life* above-deſcribed; And if there be any lett, as there is lightly, it is in the weight and groſsneſs of our Bodies, over-weighing our *Minde* down to the Ground, and to all our own muddy Matters:—Then that our Men, after they have gotten this *Golden Stone*, ſo famous in the World, do not, as they think and would do, ſtraight-

ſtraightwayes run to their Coffers, but firſt and chiefly Gild their *Bodies* with it; wherefore after that by that mighty, fine, and temperate *Medicine*, they have ſcoured out all Groſſneſs and Diſtemperature of the Body, the onely lets to Underſtanding, and good Manners, as we ſhall hear hereafter, and thereby left the *Minde* at large, and almoſt at her firſt freedom; ſhe, and ſo they together, laying aſide, and, as it were, caſting down all earthly Matters, muſt needs return to their own former Life again, ſo far I mean, as the Condition and State of *Man* will ſuffer. And ſo, put caſe you finde your own dark and dusky Eye-ſight ſo ſoon taken with every foul and vain worldly Beauty, yet you muſt not judge theſe *heavenly Men* thereby, but think the moſt ſharp and clear eye-ſight of their Underſtanding, eaſily able to ſee the blemiſh, and to avoid the bait of common love.

Wherefore, to cloſe up this point at laſt; ſith this *happy Craft* and Way To Bliſse of Hermes, for ought that they know, may be true and honourable, let the Common and Unlearned ſort ſtay their Judgement, and leave the trial and ſifting of any further Matter unto the Wiſe and Learned.

(w) *Suidas in* Χημεία. *& Cœl. Rhod. l b. 7. cap. 2. & Pancirol. Tit. de Alch m. & M. Mayer, cap. 16.*

And therein all (w) *Diocleſians*, if they have none of themſelves, might learn better Advice, before (for the fault of ſome) they run to any raging Counſel, and bend the edge of Authority againſt all.

Symb. aur. mens, lib. 1. & P. Diacon. vit. Diocleſ. Cæſ. & Oroſ. l b. 17.

I grant that, as in all good Arts, ſo in this, becauſe it is ſweeteſt, there be ſome Drones, crept in among the Swarm; what then? As they are of another kinde, and

and never begotten by HERMES, or any of his *Sons*: So no reaſon they ſhould ſlander the Name and Houſe of HERMES, but bear the burthen of their own fault. They may be ſorted out and known from the holy, ſtinged, and profitable *Bee*, firſt by their bigneſs in Words and Brags, and then (as followeth lightly by the Courſe of kinde) by their ſtingleſs, and unarmed weakneſs, in all defence of Learning; And thirdly by their ſloth and idleneſs. For although they never lyn ſtirring, yet (*x*) as *Sencca* ſaith, *Operosè nihil agunt*, they painfully do Nothing, becauſe all they do is to no purpoſe, all is fruitleſs and unprofitable.

(x) *Sen. lib. de Brevit.vit.c.*13

But *Diocleſian* lacked this diſcerning *Wiſdome*, and raſhly ran upon all, and burnt the *Books*, much like that part of *Lycurgus*, who for the Drunkenneſs of the People, cut down the *Vines*. Had it not been better to have brought the Springs of Water nearer, and to have bridled, as *Plato* ſaith, *that mad God with the ſober?* Even ſo the Emperour might with better advice, have tempered the heat of *Alchimy*, with the cooling Card of *Diſcretion*, and made it an *Art* lawful for a ſmall Number onely, and with the like charge to be Practiſed, which had been a Counſel worthy a wiſe *Prince*, neither to let the hope of ſo great a Treaſure go for a ſmall loſs; nor yet upon uncertain Hope, be it never ſo great, to loſe a certain great thing, to wit, the Life and Goods of his *Subjects*, well and orderly beſtowed.

Mary Marston Her Book

Steal not this

THE SECOND BOOK.

CHAP. I.

Of LONG LIFE.

AFter we have met with the common Arguments, wherewith the Unlearned uſe to deface this goodly *Science*; we muſt go forward, and encounter with the Learned; who, becauſe the great Deeds and Effects which are promiſed, (that is, to make all men *Long-liv'd*, *Healthful*, *Young*, *Rich*, *Wiſe* and *Virtuous*) are above any Skill of theirs, or of their Anceſtors the *Græcians*, rate both the *Work* impoſſible, and the *Workman* vain, falſe, and guileful; I muſt, I ſay, prove, according to my Task appointed, That theſe great Acts and Deeds, may be done and per-

formed by other weaker Means than Hermes Medicine: And this I must do with more pains and diligence, because this Way and Entry once made in their Hearts, the great and marvellous Truth of this famous Stone, may the more easily come in and take possession.

But in such variety of hard and slippery Matter, whence were it best to set out? which Way first to take? Were it not meet the means and helps unto Blisse should be first rid and cleared, before we come to Blisse it self? and among them to give *Long Life* the foremost place, if not for his worthiness, yet for his behoof and necessity? being needful in all Common-wealths and private persons, first to seek to live, before to live well, though that, unto this end: Then let us see what is *Long Life*, and how all Men may reach unto it.

But why do we make such great haste? we had need be slow and advised in so great a Matter, and to look, before we venture upon so long a Way, and of so many dayes Journey, that we be well provided and furnished of all things; wherein I hope, if I have not of my own, or if after the thrifty manner, when I am well stored my self, yet I borrow to prevent lending, although I take upon trust so much as shall serve this turn, it shall be no stain to my Credit; but rather deemed a safe and wary way, to cut off occasion of Robbery both at home and abroad: especially if I take it up of such Men, as are most famous and best beloved. These should be my Friends of *Ægypt* and *Arabia*, (though we have their secret help now and then) the best able indeed, and the neareſt unto me, if they were

so well known and beloved in the World: But because they be not, I will fly to the other side of *Greece*, and to the most renowned there, and best liked, *Hippocrates*, *Plato* and *Aristotle*, whom I doubt not to finde very free and willing in this Matter. Let us then awake our old Studies out of sleep, and hye us to them: what need many words? after Greeting, and the Matter broken, they make me this Answer joyntly together.

GOD, because he was good, (*a*) did not grieve to have others enjoy his Goodness, (that is, to be, and to be well) meaning to make a *World* (though *Aristotle* (*b*) withdraw his hand herein) full of all kinde of everlasting and changeable things, first made all, and blended them in one whole confused Mass and Lump together, born up by his own weight, bending round upon it self.

(a) *Plato in Tim.* & *Arist. Metaph. lib. 1. c. 2.*

(b) *Lib. de Cœlo per tot. & lib. 2. c. 1. Excusatur à B. Kecker. Syst. Phys. l. 7. Verum condemnatur à Phil. lib. de Mund. Incorrupt.*

Then seeing it lay still, and that nought could beget and work upon it self, he sorted out, and sundred away round about, a fine and lively piece (which they call *Heaven*) for the (*c*) *Male*, *Mover* and *Workman*; leaving still the rest (as gross and deadly) fit for the *Female*, to receive the Working and Fashioning, which we term the four *Beginnings*, [or *Elements*] *Earth*, *Water*, *Air* and *Fire*; and thereof springs the (*d*) Love which we see get between them, and the great desire to be joyned again, and coupled together.

(c) *Ocell. Luca. cap. 2.*

(d) *Cor. Agrip. de Oc. Phil. lib. 1. c. 38.* & *Jos. Quercet. Herm. med. defens. l. 2. tract. de quintess.* & *Gerard. Dorn. præf. ad Artif. supernat. T. C. Vol. 1.*

Then, that there might be no number and confusion of Workmen, and *doing Causes*, but all to flow from one Head, as he is One, he drew all force of Working, and virtue of Begetting into one narrow round Compass, which we call the (*e*) *Sun*, from thence he

(e) *Ocell. Luc. c. 2. & Plat. Pol. 6. & 7. stat. ab initio. & Fernel. de abdit. rerum caus. l. 1. c. 8.*

sent

ſent out, ſpred and beſtowed all about the World, both above and below, which again meeting together, made one general *Light*, *Heat*, *Nature*, *Life* and *Soul* of the *World*, Cauſe of all things. And becauſe it becomed the *Might*, *Wiſdome* and *Pleaſure* of ſuch a Builder, to make and rule the infinite Variety of Changes here below, (*f*) and not evermore one ſelf-ſame thing; he commanded that (*g*) *One Light in many*, to run his eternal and ſtintleſs Race to and fro, this way and that way, that by their variable preſence, abſence and meeting, they might fitly work the continual change of flitting Creatures.

This *Soul* which (*h*) *Plato* calls the *Ever-moving Mover*, quite contrary to (*i*) *Ariſtotles* ἐνδελέχεια, which he himſelf conſtrues an *Immoveable Mover*, (that we may marvel (*k*) how *Tully* could tranſlate it ſo, as to make it all one with *Plato*, unleſs (*l*) *Lucians* gallows miſ-led him, which is found in ſome Copies) that he might be an *Eternal Mover*, is, in Nature and Being, a moſt ſubtile and ſmall Beam, or ſpark of heavenly Fire; in property and quality, for his Cleanneſs, Light and Fineneſs, *Hot*; and for his Moiſtneſs withall *Temperate*, as appears to him that bendeth his Minde upon it.

If you doubt of his *Moiſtneſs*, (*m*) think nothing made without Mingling, which is, by drawing in, (*n*) and breaking ſmall together the whole ſtuff, when a dry heat draws out, and ſcattereth the fine from the great, and thereby waſteth and narroweth all things, making nothing: As for Example; (*o*) *Dung* hatcheth an *Egge*, and quickneth any thing apt to receive Life, when

(f) ἐκ ἡσυχίαν ἄγον, ἀλλὰ κινήσεσιν πλημμελῶς καὶ ἀτάκτως. *Plat. in Tim.*
(g) *Fernel. ubi ſupra* (e)
(h) *Plato in Phæd. Plotin. Ennead. 4. l. 7. c. 9.*
(i) *Ariſt. de Anim. l. 2. c. 1. & Phyſ. c. 5.* τὸ πρώτως κινοῦν ἀκίνητον, *De gen. (a). 1. Vid. Simplic. ad Epict. En. c. 1*
(k) *Tuſc. qu. l. b. 1.*
(l) τ' ἀλλὰ τοῦτ. *Luc.* δικῆ φων. *Excuſat. Cic. à Cœl. Rhod. l. 2. c. 21. qui tamen acerrimè oppugnatur à Bart. Keckerm. Syſt. phyſ. c. 9.*

(m) *Severin. Dan. Id. med. c. 9.* (n) *Nuiſſment tract. du ſal & de l'Eſprit du Monde. l. 1. c. 5.*
(o) *Ariſt. Hiſt. An. l. 6. c. 2.*

warm

warm (p) *Ashes* will never do it. What need we more? Imagine an heavenly Flame by a good (q) *burning Water*, which flaming upon your Hand, or a dry Cloth, heateth them both gently, without hurt or perishment. And yet this *Sunny Beam* is not moist of it self, and before it is tempered with the moisture of the (r) *Moon* his Wife, to make it apt for Generation; Thence (s) HERMES calls the *Sun* and *Moon*, the *Father* and *Mother* of all things.

(p) *Card. Subt. lib. 2. in p. 77.*
(q) *Card. ibid.* & *B. Kecker. Syst. Phys. lib. 2. c. 10. & ap. eundem. Joan. Pincier. lib. 4. var. meditat. c. 15.*
(r) *Joach. Curæus de sens. & sensib. lib. 1. cap. 18. & Ger. Dorn. Phil. chym. T. C. Vol. 1.*
(s) *Tab. Smaragd.*

Now the stuff and *Female*, to be fit to suffer Working, must be first open, that is, Soft and Moist: and then not one, nor yet many like things, lest in both these cases they should stand still the same, and not when they be stirred by the Workman, rise, and strive, and bruise and break one another fitly by continual change, until they come at last unto a consent, rest, and stay; And that upon small occasion the same consent might jarre again, and come to change, the wished end and purpose of the work. And therefore GOD cast in at first, the known (t) four fighting enemies; yet in the soft and open Stuff, there are but two of them, (u) *Earth* and *Water* in one mixture, seen and extant at the beginning, (w) before the painful *Soul* draws and works out the rest, *Fire* out of *Earth*, and out of *Water* that breath-like and windy thing called *Air*.

(t) *Ocel. Luc. c. 2.*
(u) ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε. *Hom. Il. 7.*
(w) *Ger. Dorn. in Phys. Trism. T. C. Vol. 1.*

So that, (x) if there were much *Earth*, little *Water*, and great *Heat* to mingle them, *Fire* will shew it self and bear the sway: If but small *Heat* upon the same measure of *Earth* and *Water*, *Earth* will rule the rest:

(x) *Card. Subt. lib. 2.*

If

If on that other ſide, upon ſmall ſtore of *Earth*, and much *Water*, but a ſmall *Heat* of working, the thing will fall out to be raw and wateriſh: If upon the ſame quantity a ſtronger *Heat*, it ariſeth an *Ayery*, which is termed a fat and oily Body.

Wherefore, when the *Soul* comes down upon the Stuff, clothed with a fine windy coat of the cleaneſt *Air*, next unto Heaven, called *Æther*, (without the brokage of which *(y) Mean*, the two Extremes and unacquainted Strangers would never bargain and agree together) by his moiſt milde heat it moves it, and alters it very diverſly, making many ſuits and kindes of things, differing according to the Strength of the one, and the Obedience of the other.

(y) *Cor. Agripp. de Oc. Phil. l. 1. c. 14. & Marſ. Ficin. de vit. Cœl. comp. l. 3. c. 3. & Fern. de abdit. rerum cauſ. l. 1. c. 10.*

And ſo by reaſon in that ſeparation of the fine and *Male* part at firſt, (z) the ſtuff was throughly toſt and mingled, and the Heat of *Heaven* thereby (like a hot Summer after a wet Spring) very fierce and eager, the two cauſes ſerving very fitly, all *Wights*, (a) Man and all, were made alike, without any ſeed ſown, otherwiſe than by the great Seedſman of *Heaven*, upon the common ſtuff of *Earth* and *Water*. As is ſtill ſeen in the common Tillage yet uſed in thoſe lame and unperfect Wights, which ſome call *Start-ups*, and ſprung out from themſelves. As we may be eaſily led to think, if we conſider how, not onely all kinde of *Plants*, without all ſetting or ſowing, grow up by themſelves in ſome places, (b) and ſome kinde of *Fiſh* in the Sea are onely Female; but alſo what plenty of *Fiſh* there (c) abounds in the frozen Countries, for the great heat and fatneſs

(z) *Ovid. Met. l. 1. & Marſ. Fic. Arg. in Plat. Critia. & arg. in Men. & Franc. S. Albane Nat. Hiſt. cent. 9. Exper. 100.*

(a) *Tho: Campa. de ſenſ. rerum, l. 4. c. 19. & Jo: Pic: Miran. concluſ. ſecund. Avicen. 5.*

(b) *Ariſt. de gen. anim. l. 2. c. 5. & Cardan. variet. lib. 7. c. 37.*

(c) *Gonzal. Ferd n. Ovied. de Region. Septentrional. & Cardan. de varietat. l. 7. c. 37. & Dithmar. Bleſken. deſcript. Iſland.*

of

of the Waters; and chiefly that upon the slimy and hot Land of *Ægypt*, there are yet some bloody and perfect *Land-wights* (as *Hares* (*d*) and *Goates*, &c.) so made and fashioned.

(d) *Card. Subt. lib. 2.*

But because afterward the well-mingled and fat fine Stuff, and the strong working Heat failed, (as it must needs in time) and yet the great *Lord* would have the continual flitting, change, and succession hold; The same two fit Causes were duly kept, by continual succession (*e*) within the Bodies of perfect *Wights*, (the Stuff in the She, and the Heat in Both) yea, and as far as need required, in seeded *Plants* also.

(e) *P. Bonus Margar. pretios. c. 25.*

Now we must understand as well, that this *heavenly Soul*, (which when it is so clothed with that windy Body, is called *Spirit*) not onely moveth, and worketh with his Heat, but also (*f*) for Food wasteth the Stuff: for nothing that is made, is able to bear up his state and being, without his proper and like food and sustenance. Then, as our gross *Fire* here below (*g*) feedeth upon Weather and Wind, called *Air*, as upon his likest meat; And as it, in his due place, is too thin and scattered, spreading the *Fire* so far as it followeth his Food, until at last it vanisheth to nothing, unless it be plentifully heaped and crowded up together, and so kept in a narrow shell of *Water*, which is called *Oil* or *Fatness*: Even so it is between the fine starry *Fire*, and his like Food, the fine *Fat* of *Æther*: for that cause, besides the Divine Purpose above set, it cometh down in post into these Quarters, to finde and dress himself store of meat, as appeareth by his tarrying; for as soon as his Food is spent, he flieth away as fast, and leaves his House at six or sevens uncared for. —I was about to

(f) *Fortun. Lic. de vita l. 2. c. 11 & Marc. Paling. in Libra.*

(g) *Rob. Fludd in Macrocosm. tract. 1. l. 6. c. 8.*

tell you the Cauſe of the divers ſorts and ſuits of theſe lower *Creatures*, but that there was a great puff of Matter came between and ſwept me away; which now being paſſed over, I will go forward.

(h) *Joachim. Curæus de ſenſ. & ſenſib. l. 2 c. 23. & Leo Hebræus de Amor. Dial. 2. & Hermes in Min. Mundi.*

Then if the ſuffering (*h*) *Stuff* be Groſs, Foul and Tough, and the making *Heat* very Small and Eaſie, as it is within and under the Ground, things are made which they call *Mettals*, or better by the *Arabick* word, *Minerals*, (*i*) little broken, altered or changed, but the groſs Beginnings, *Earth* and *Water*, (*Earth* eſpecially) rule ſtill; and the Life and Soul, as it were, in a dark dungeon, faſt ſhut up and chained, is not able to ſtir and ſhew it ſelf at all. When the *Stuff* is Finer and Softer, with greater *Heat* upon it, there will ariſe a rooted and growing thing called a *Plant*, better mingled, and ſmaller and further broken from the low and foul *Beginnings*, and the Life of *Heaven* ſhall have more ſcope, becauſe *Wind* [or *Air*] and *Water*, (and yet *Water* chiefly) ſwayeth the *Matter*.

(i) *Id quod quieſcit ſimplicius eſt vireſcente, & vireſcens vivente, vivens deniq; eo quod loqui poteſt. Phyſ. Heb. in p. 111.*

But if the *Soul* be yet more mighty, and the *Stuff* yet finer, he is able (*Air* and *Fire*, but that above this exalted) to ſhew himſelf a quicker Workman, and to make yet a finer piece of Work, moving forward, and by mighty ſenſe perceiving. But by reaſon theſe two Cauſes, paſſing by thoſe degrees, do ſo mount and riſe at laſt, there is an excellent and fiery kinde contrived, even *Our kinde*, I mean, moſt throughly, and fair and finely wrought, even ſo *Fat* indeed, (*k*) that he may not eaſily ſeem made at all of theſe All-making *Seeds*, the four *Beginnings*: whence it is, that when a *Corps* is conſumed with *Fire*, there are found ſcarce (*l*) ſix Ounces of clean *Earth* remaining; which fineneſs of *Body* gives

(k) *Card. Subt. l. 5. in p. 197. & Fernel. de abdit. rerum cauſ. l. 1. c. 3. & Fort. Licet. de vita, l. 2. c. 12.*

(l) *Card. Subt. p. 11. in p. 449.*

gives occasion to the greatest freedom and quickness of the *Soul*, and ability to perform (as his duty of Life) Moving and Perceiving; yea, and shall I put in *Understanding* also? for albeit GOD hath inbreathed us with another more fine and clean Mover called (*m*) *Minde*, for a special and Divine purpose, yet that *Minde* as well as the *Soul* above, is all one of it self in all places, and worketh diversly according to those divers places, as we shall see more at large hereafter.

(m) *St. Albans lib. 4. de Aug. Scient. c. 2.*

Then you see all the differences of the four great *Heads* or *Kindes*, which contain all things: yea, and of many lesser degrees and steps, lying within every one of these, which I named not before; as also of sundry sorts (not worth the naming) of Doubtful and Middle things, touching and partaking on each side of the four great ones, (as between the first two, *Stones* budding like *Herbs* (*n*) in the *Scottish* Sea; between *Plants* and *Beasts*, (*o*) the *Spunge*: *Apes*, or rather hairy *Wildmen*, between (*p*) *Beasts* and *Us*;) to proceed from the divers mixtures of the *Bodies*. If you cannot quickly perceive the Matter, behold at once the outward Shapes and Fashions, as they here go down a short pair of Stairs before you.

(n) *Card. variet. l. 5. c. 19. & Fr. St. Albans Nat. Hist. Cent. 7. Ex. 9.*

(o) *Arist. Hist. Animal. l. 1. c. 1. & Card. Subt. l. 10.*

Do you not see *Man* alone, through his exceeding fine and light *Body* (*q*) carried up and mounted with a mighty heat of *Heaven*, of an upright stature, and carriage of himself, that this Divine *Wit* might be free from the clog of *Flesh*? when other *Wights*, from the contrary Cause (which the gross and earthly *Leavings* [or *Excrements*] of *Hair*, *Horn*, *Hoof*, and such like, declare) are quite otherwise disposed, as we see, towards the Ground, their like Companion: and so the less hot

(p) *Arist. Hist. Anim. l. 2. c. 8.*

(q) *Arist. de part. Anim. l. 2. c. 7. & Silva di varie lezzioni, di Piet: Messia di siviglio tradot, &c. par. 1. c. 9.*

and fine they be, that is, the liker the *Earth*, the nearer they bend unto her, being leſs of ſtature ſtill, and after that many-footed, to ſupport them, but at length Footleſs and groveling, until it come to their Heads downward; and there it ſtayeth not, but paſſeth quite over, and degenerates from *Wights* to *Plants*; And from thence, if I might tarry about it, I would ſend them down ſtill, through all the ſteps of them and *Minerals*, until they came to the main Reſt and Stay, from whence they all ſprang, clean *Earth* and *Water*.

But I think it be now high time to take my leave of theſe *Philoſophers*, and to ſet forward as ſoon as I have packt up my Stuff round together, eſpecially the beſt and moſt precious Things.

Then, we gather by that enlarged Speech, one chief and notable Rule in Learning; that the (*r*) *Shape*, *Nature*, *Being*, *Perfection*, and all the *difference* in all things here below, ſpringeth from the Mixture and (*s*) Temper of the *Stuff* and *Beginnings*: The *Doing*, *Making*, and *Working-Cauſe* that Makes, Mingles, Brocheth and ſets all a running, to be a piece of the finer part of the whole, parted, and packt up together in the Sun: (*t*) Of which finer part, ſome remaining ſtill in the Raw and rude Stuff, ſecretly hid and placed, otherſome more freely, in the half-made Stuff, called *Seed*; and in finer *Seed* yet more lively; and in *Man* moſt at liberty, excepting where I ſaid it was free indeed from all kinde of *Body*: And yet all theſe but one and the ſelf-ſame thing called *Soul*, *Life*, *Heavenly* and *Natural Heat*, &c.

(*r*) *Cor. Agrip. de Occ. Phil. l. 1. c. 10.*
(*s*) *Fort. Licet. de vit. l. 2. c. 2.* & *Leo: Heb. Dial. 2. de Amore.*
(*t*) *Hipp. lib.* περὶ ἀρχῶν. & *Sendivog. de Sulp. in p. 12.*

This meant Divine *Hippocrates*, when he ſaith;

(*u*) *Nought*

(*u*) *Nought is made, and nothing periſheth, but all are altered and changed up and down by Mingling*: And again, (*w*) *That no Wight can die, unleſs all fall*; wherein he is moſt agreeable, and jumpeth even with theſe Grounds and Rules, and with the whole Web of our *Philoſophy*. If any man doubt of the other two, *Plato* and *Ariſtotle*, let him reade their Books with heed, and he ſhall finde them where they ſpeak naturally, and by the light of humane Reaſon, to draw ſtill towards this one head and point of *Truth*: though they ſeem to ſtray ſometimes, to the infinite Variety of divers-natured and conditioned *Stars* above, cauſing the like endleſs odds and difference of all things. Let us now, I ſay, ſet forward in our firſt dayes Journey to *Long Life*, unfolding firſt What it is, and the Cauſe thereof, and laſtly the Common and high way to it.

(u) *Lib.* 1. *de Diæt.* & *Severin. Danus Idæa med. Phil. c.* 8.

(w) *Lib. de Hum. Nat. vide inſuper Occell. Luc. c.*1. & *Phil. Jud. lib. de incorrupt. mund.* & *Her. Triſm. l.*18. ὅτι οὐδὲν ἀπόλλυται. & *Macrob. in Som. Scip. l.*2. *c.*12.

Franc. St. Albans Nat. Hiſt. Cent. 1. *Exp. ult.* & *Sen. de benefic. l.* 5. *c.* 8. *Epiſt.* 36. & *Nuiſment du ſel, &c. l.*1. *c.*1. *Dr. Hackwell of the Power and Providence of God, lib.*1. *c.*4. *ſect.*1. & *M. Anel. medit. l.*10 *ſect.*7, *&c.* & *Plotin. Ennead.*4. *l.*7. *c.*14.

It ſeems hard for a Man to appoint what bounds of *Life* are large and long enough for Bliſse, unleſs God (who knoweth beſt, both the meaſure of Happineſs fit for us, and the race of Time meet for it) had firſt ſet and marked them. So that the greateſt Age and furtheſt Time that the luſtieſt *Men*, and beſt diſpoſed *Bodies*, both by kinde and diet, have at any time reached and lived, may well, by the grant and good will of our great *Landlord*, be ſet the Bounds, Stint and End of *Life*, large enough to hold all the *Bliſs* meet for *Mankinde*, and the Mark which we may all aim and level our endevours at, yea and with ſure hope to hit and reach it, and no further, is about an hundred

dred and fifty years, as you ſhall hear anon.

Now, if there do three Cauſes meet to the making up of Things, and thereon leaneth all their Being, the *Stuff*, the *Mover*, and the *Meat of the Mover*, which is the *Fatneſs* of the *Stuff*; then, ſure, the cauſe of their long Being and Continuance in their Eſtate can be nothing elſe, but the favour and goodneſs of thoſe three Cauſes.

The *Soul* and *Heat* of *Heaven* is good and favourable to *Wights*, (to let the reſt go, far more dark, and further off my Purpoſe) when ſhe pours her ſelf plentifully upon them; for there can be no other odds in one and the ſelf-ſame thing in all places. But the Fat Food of *Life*, (which they call the firſt *Moiſture*, and the fineſt piece of all the *Seed* lying hid and unſeen in the ſound parts of *Wights*, and yet by skill to be fetched out, and ſet before us) muſt not onely be plentiful and great in ſtore, to match the feeding *Soul*, but alſo Faſt and Fine, that by his Fineneſs he may be both friendly and like to *Life*, and *Aiery*, or rather *Ætherial* (we muſt (*x*) wear theſe Words with handling) to keep himſelf, both in Cold and Heat flowing: and that through his *Faſtneſs* or *Cloſeneſs*, (which they call in Latine *denſum* or *ſolidum*) that is, through his much *Stuff* in a narrow room, he may be more laſting, and fit to continue. Now the *Stuff* and *Body* is beſt, when it is Faſt and Fine alſo; one to hold and hang long together; and that other to give free ſcope without ſtopping or lett, unto the continual and ſwift race of *Life*.

(x) *Utrunq; omnino durum, ſed uſu mollienda nobis verba ſunt. Cicer. de Nat. Deor. l. 1.*

Then, to make a ſum of all, (*y*) *The Cauſe of long Life, is a faſt fine Body, ſprinkled and ſeaſoned with much-like*

(y) *P. Palmar. in lap. Philoſ. dogmat. c. 14.*

like first Moisture, and store of heavenly Heat: If this Matter needed any further proof, I could easily, by cutting up the Nature of Things, so lay it open before you, as your own Eyes should witness and see the same; But if it need to some, they shall see something, and that sufficient to content them.

For the first, (z) *Aristotle* saith, and we finde it true by Experience, that they live longest in hot Countries for the Dry, Sound, Fast and Fine Bodies; but chiefly for their Fineness, yielding free recourse and passage unto *Life:* for Age and kindly Death come of Rottenness, which flows from the stillness of *Heat*, and slackness to salt and refresh the parts.

(z) *De Longit. & brevit. vitæ, c. 1. & 2.*

Touching the rest, to wit, that much *Heat* and much good *Fatness* are a cause of *Long Life*, mark the short life of those *Wights*, that either want them by kinde, as the maimed and imperfect ones; or waste them by motion, as the (a) *Male Greyhound* of *Lacedæmon* was, against the course of *Kinde*, shorter lived than the *Bitch*, for his pains in *Hunting*; and (b) the *Cock-Sparrow* lives but half so long as the *Hen*, (and yet this but three years) for their Venery: The World is full of such Examples. And behold, again, the *Elephant*, on that other side, for the great help and favour of all the Causes, above the rest, (as may appear by their great fruits and effects in him, that is, Strength, Bigness, and Stomach, being able to (c) be the ground-work of a *Castle* of fifteen armed men, to eat nine Bushels at a time, and to drink fourteen Tun) to endure and hold out much longer than the rest, and to live (*Aristotle* is mine Author in the story) three hundred years in all.

(a) *Arist. de Hist. An. l. 6. c. 2 & Plin. Nat. hist. lib. 10. c. 63.*

(b) *Arist. de long. & brev. vitæ, c. 2. & Plin. l. 10. c. 36.*

(c) *Arist. de hist. Anim. l. 8. c. 9. & Lib. 9. c. 46.*

Now

Now we know what *Long Life* is, and the Cauſe thereof, let us ſee whether all *Men* reach it or no; and then which way they may reach it.

At the firſt all *Mankinde*, by the will and appointment of *Kinde*, was Sound and Luſty, and lived long; and all the fail and corruption now adayes (which falſly ſeemeth a weak Condition of our *Nature*) crept in through Diſorder in our ſelves by little and little, and ſo by ſowing ſtill the like Children, it ſpred it ſelf at laſt, deeply rooted over all, and made it, as it were, a certain State, Nature and Kinde of *Man*; wherefore by good order in our Selves, it may be reformed and brought back again unto the ancient State. But how may we prove this? If God and *Nature* have ordained *Man* unto a Divine *End* and *Bliſs* above the reſt, and yet ſome Beaſts (as (*d*) *Theophraſtus* for a wonder complains) live longer than our common rate, yea and longer than any Bounds above-ſet; certainly we ought to do as much and more, by the rule of *Nature*, and of all Right and Reaſon: and ſo we did at firſt, before we fell by our default, which may be amended.

(d) *Cicer. Tuſc. quæſt. l. 3. & Cardan. de var. l. 7. c. 34.*

But leſt I may happen to deal with ſome, who will neither grant the Juſtice of God, nor yet yield to the End of *Man*; with ſome, I ſay, that have ſo far put off all Humanity: I will bring them to Natural Cauſes; I will open and lay before them, both the ſorts, and ſuits of *Wights*, I mean, of *Men* and *Beaſts*; that they being a monſtrous and doubtful Kinde between both, that is, *Beaſts* within, cloth'd only with the outward ſhape of *Men*, may the better judge of both (as in like caſe they feign of the like miſ-ſhapen *Monſters*— The Poets know my meaning, it is not worth the flouriſh of

of a chaſte and modeſt Pen) which had in kinde the more cauſe to live long: That ſeeing at laſt the worſer *Wights* to overgo us in Life, and to run to the very goal it ſelf, and yet to have received leſs cauſe from *Nature*, they may be driven by force of Reaſon to yield, (*e*) that *we have a better Kinde and worſer Cuſtom*, and that we did and might live long, but for our own fault, which may be reformed.

(*e*) *Macrob. Sat. l. 7. c. 5.*

To begin with the *Soul* and *Natural Heat*, for his worthineſs; let us ſee which of them is endowed with more ſtore of him, that is, of the chief cauſe of *Long Life*. If we call to minde a little, we ſhall remember, That *Man* walketh upright, when the reſt are thrown to the Ground, becauſe they lack the force of this *aſcending Heat*, to bear up the weight of their Bodies, which we have abundantly. But, if we leave the outward ſhape, and look into them, we ſhall finde that by the great foreſight of *Nature*, all *Wights* which are (*f*) Hot and full of Blood, have againſt the Root and Spring thereof, to cool and temper the ſame, a Contrary in place and property, ſet: the *Brain*, I mean, ſome more and ſome leſs, ſtill according to the behoof and (*g*) requeſt of the *Heart*; Inſomuch as they that have no *Blood*, and ſmall *Heat* within them, as not needing any Cooler, have no *Brain* at all. Then, by certain race and courſe of *Kinde*, if that be true which all *Philoſophers* and *Leaches* hold, that a Man (*h*) hath the greateſt *Brain* of all *Wights*, it muſt needs follow that he hath the greateſt ſtore of *Heat* alſo. But enter further into them, and you ſhall ſee *Man*, by how much

(*f*) *Ariſt. Hiſt. Anim. l. 1. c. 16.*

(*g*) *Conſidera in teipſo, quia Cerebro frigidiſſimo, Cor fontem caloris ſuppoſuit Deus. Bonavent. ſer. de uno Martyr. 4. in Ordine 16. l. de Sanct. in com. Tom. 3.*

(h) *Ariſt. hiſt. animal. lib. 1. cap. 16. & De part. animal. & earum cauſis, lib. 2. cap. 7.*

(i) *Ariſt. de Reſp. c. 6. Vide Fort. Licetus de recond. aut Lucer. l. 4. c. 9. & Ariſt de gener. anim. l. 2. c. 4.*

more he goeth beyond a Beaſt in *Wit*, (*i*) ſo much to burn in *Heat* above him: for *Wit* ſpringeth out of the clearneſs of the Body, and this out of *Heat*, as I will prove in his place hereafter.

Now, if this firſt point be done and granted, the next is quickly made, even as one Match is made by another: It ſtanding with the Juſtice of *Nature* that makes nought in vain, to match this greedy *Heat* with ſtore of good Meat, that is, of Faſt and Fine firſt *Moiſture*, ſuitably; or elſe ſure, ſaith *Heraclitus*, the Officers of Juſtice, the *Furies*, would ſoon apprehend her.

To be ſhort, both this, and that, and the third likewiſe, to wit, a cloſe fine Body and all, is cleared, if it be ſo that a *Man* in making is moſt far and finely mixt and broken, of all the lower *Creatures*, as we heard even now Decreed in the Councel of the beſt *Philoſophers*: For, if nought makes but *Heat*, then nought makes well but much *Heat*, if there be no other odds in *Souls*, as was ſaid above. And if the *Beginnings* be well and firmly mingled, and the Concoction hold, they muſt needs gather themſelves in, cloſe together alſo, to make another cauſe, yea and the laſt; for what is faſt fine *Oil* and *Fatneſs*, but *Water* (wherewith we flow, as our *Brain* declareth) throughly mingled, and raiſed into an *Aiery*, or rather into an *Ætherial* cloſe Subſtance: But if you will not ſtand to this Decree, then once for all Conſider, and weigh but this one Example: That albeit *Man* be more given (*k*) to Luſt, than any other *Wight*, and thereby drying up the Body, plainly pareth off more than any other, and weakneth all the helps of *Long Life* together,

(k) *Card. Subt. l. 12. in p. 468.*

(both

(both the *Moisture* that knits and holds the *Frame*, and that which feeds our *Heat*, and this and all;) and so that sum of *Life* which yet is due to *Nature*, he payeth before his Day to his own Wantonness; yet he Liveth and holdeth out longer than (*l*) almost any other: that we may easily see, that if he lived as Chastly, and in other points as Orderly as the rest, he might far pass and over-run them all, in this Race of *Life* and Continuance.

(l) *Fort. Licet. de vit. l. 2. c. 11.*

But methinks I hear them whisper, that I forget my self, and the Bounds of my *Long Life*, when I make *Men* able to live as long, and longer than any *Beast*: for to let pass the *Hart* and *Camel*, which overtake the longest life of our old *Men*; sure the *Elephant*, as we have heard, goeth far beyond the very bounds of Age: especially the *Raven*, whom (*m*) *Euripides* will have to live Nine of our Ages.

(m) *De Hesiod. idem asserit Plin. Nat. Hist. l. 7. c. 48. & Plut. lib. cur. orac. cessant.*

These may seem sore matters, but chiefly the last uncurable, and yet they are indeed light and easie, and the last most of all, I mean the *Raven*: for if there was never yet *Man* of sound Judgement and Knowledge in the wayes of *Nature* that allowed the *Story*, (and *Aristotle* by name (*n*) condemns it, when he giveth the *Elephant* the longest Life of all, and *Man* next to him) what should we reckon of a *Poets* Record? Besides, doth not one among them confess himself, (*o*) they are not to be believed; and held as Witnesses? Doth not *Plato*, once a *Poet*, and then a wise *Philosopher*, (*p*) chase them up and down in all places? and in one say, (*q*) *They be besides themselves when they sit on their Muses stool, and run like a Spring, pouring out all that comes?* Are they not in all wise Mens account the greatest Enemies

(n) *De long. & brev. vit. c. 2.*

(o) *Hesiod. in Theog.*

(p) *Card. lib. de Anim. immort. in p. 253.*

(q) *Pla. Nom. & D. Aug. de Civ. l. 2. c. 14. & Lud. Vives, & Leon. Coquæus, com. in loc.*

to God, good Manners, and all right and true Knowledge, that ever the World or the Devil bred?

But I ſlide too far unawares, and if we muſt of force receive this aged *Raven*, yet perhaps there ſhall be no great hurt received; and I cannot ſee why we may not match him with *Methuſalem*, and ſome other aged *Fathers* in Holy Writ, reported to have lived as many years as Nine of our Lives come to with advantage. It is not enough to ſay, that which ſome ſay, thoſe *Years* to be meant for *Moneths*, and not as we account them: for albeit I know the *Ægyptians* reckon ſo (as we may ſee in (r) *Pliny*, where ſome of them are ſaid to live a thouſand Years apiece, that is, ſo many Moneths;) yet it is agreed among the (s) *Divines*, Men beſt skill'd in theſe Matters, that the *Jews* account was otherwiſe, even as we, and almoſt all other Nations make it. But if this ancient Story of our old holy Man be a thing in doubt, or certainly untrue, and to be meant of Moneths, yet our Aged *Raven* may go with it, and the Father of that Tale together: And we may, when we will, paſs to the *Elephant*.

(r) *Nat. Hiſt. l.7.c.48.*

(s) *D. Aug. de Civ. l.14.c.10, 11, 12, &c.* & *Dr. Hackwell Apol. l.3.c.1.& 2.* & *Pet. Mexia de Siviglia. Selva di varie lez. l.1.c.2.*

Ariſtotle indeed is the Author of this Story, that the *Elephant* liveth three hundred years; How then? ſhall me miſlike in like manner of this *Man*, and refuſe his Witneſs? I cannot tell what to ſay: It is a very hard matter that he ſaith. And again, I know that when by the power and purſe of his *King* and Scholar *Alexander*, who (t) gave him eight hundred Talents of *Silver*, a huge ſum, to that uſe, he heaped up a rabble of all kinde of *Reports* and *Hear-ſayes*, into thoſe *Books*, (thereof by

(t) *Lud. Vives cenſur. de Ariſt. operibus præfix. ejuſdem oper. Tom. 1.* & *Phil. Melanct. in vit. Ariſt. quam præmiſit Tom. 2. operum Ariſt.* & *G. Agricol. epiſt. nuncupat. ad lib. de nat. eorum quæ eff. è terra.*

ſome

some called πολυτάλαντα) some false and untrue Tales might creep in among them; yet I owe much to that *Mans* worthiness; and again, the *Books* have ever held the place of a true *Record:* And besides, this matter of the *Elephant*, (u) both for the fore-vouched Causes, and for his Wit and Manners, somewhat near our *Nature*, may reasonably well agree with the sound of Reason.

(u) *Elephanto belluarum nulla prudentior. Cicer. de Nat. Deor. l. 1.*

How then? I say again, Methinks I feel (w) my *Minde* ebbe and flow within me: and yet suppose it true that the *Beast* liveth so many years. The *Islanders* (x) of *Zeil* near *Calecut*, and the Inhabitants of the Hill (y) *Atho*, both of them commonly and usually reach our appointed time of one hundred and fifty Years, by the favour of the *Air* onely, and *Soil* where they dwell, taking besides, for ought I can know, the common race and course of the World: That we may lawfully deem, if they lived as chastly as the *Elephant*, who comes but once in two (z) years to Venery, and followed his other good Orders of Life as well, that they might easily draw forth their age longer, and come to the dayes of the *Elephant*. For as we in our less happy Soils, by our own ill Diet and crooked Custom, have cut off and lost the better half of our Time; so it may seem of them: for we must not think, in this disorder of the World, that any *Man* fulfilleth the time of *Nature*, but all are swept away with the blast of untimely *Death*.

(w) Ἐγὼ πτεῖ ταῦτα ἄνω καὶ κάτω πλανῶμαι. *Soc. ap. Plat. Hipp. min. in fine.*

(x) *Card. Subt. l. 11. in p. 712.*

(y) *Pomp. Mela l. 2. c. 2.* & *Jul. Solinus Polyh. c. 21.* & *Lucian in Macrob. in p. 781.*

(z) *Coitum triennio interposito repetunt. Arist. hist. anim. l. 5. c. 14.*

But it may chance that long race of *Life*, which the *Author* makes the *Beast* to run, was no common and ordinary course in that *Kinde*, but some odde and rare Example; And then no doubt, as there be some amongst

amongſt us, which by their diligence, and I know not by what good hap, (*a*) double the common Term; ſo they be not wanting in thoſe places, which ſometime prove aged *Men*, and which live twice as long as the common ſort, that is, as long as the *Elephant*. Wherefore, for all this, or ought elſe that can be caſt againſt us, let us conclude, That (*b*) *Man*, if he kept the good and kindly Diet and Order of Life, which other *Wights* void of Reaſon, by the true and certain guide of *Nature*, keep, having more helps and means unto it, might live longer than any of them, yea, and with eaſe reach the bounds of *Long Life* appointed, and perhaps further alſo: but we have ſtaid in the midſt, and mean, as it were, becauſe it ſeems to obey the ſecret Will of God the better, and yet withall to fulfill the whole deſire of *Nature*.

(a) *Dithmarus Bleſk. deſcript. Iſland, in p.33. & Joh. de Temporibus vixit annos 361. mortuus in Gallia an. 1139. Jean Neucleras Chronograph. vol. 2. Gener. 38. in p. 830.*

(b) *Lucian. in Macrob.*

Then ſay you, it were good to learn the Order of *Life*, which *Beaſts* do uſe to keep and follow, if it were meet and ſeemly for *Men* to lead a Beaſtly Life: Do not ſo take the meaning of a good thing, with the ſnare of a foul and filthy word: A *Man* is not one and ſingle, as they be, but double, and two things; and partly a *Wight*, nay a *Beaſt* (be it ſpoken with reverence) and partly a more divine thing: and therefore, albeit according to his Divine Part and Reaſon, he ought to follow the Divine Pattern, and Form of *Life* above-ſet; yet as he is a *Wight*, and an earthly Creature alſo, it is not uncomely, (*c*) nay it is neceſſary to do as they do after a ſort: And if it were altogether ſo, it were better, and more agreeable with the Will of *Nature*, who knoweth beſt what belongs to *Life*, that is, unto her ſelf: for *Kinde* leadeth them ſtill after one due and orderly

(c) *Tenez chaulds les pieds & la teſte, au demeurant viver en beſte, Mich. de Mont. Eſſais l. 2. c. 12. in p. 466.*

derly manner, when great variety of Wit and Device guideth us againſt *Minerva*'s will, as they ſay, and quite beſides the way of *Nature*, unto a Thouſand by and forraign Cuſtoms, which is the onely Cauſe of our degeneration from our ancient and firſt whole and ſound Eſtate.

Wherefore, if a company of pickt and luſty *Men* and *Women* would agree to live together in ſome wilde, open, clear and ſweet *Air*, ſcatteredly like a Country Village, and not like a cloſe and ſmothered City, (which one thing prevents a thouſand Diſeaſes and Deaths alone) and to lie together to the right end of *Nature*, that is, for *Children*, (*d*) and not for Pleaſures ſake, (for this was made a Spur to the right purpoſe) and in as ſeldome and due a courſe, as the better ſort of *Beaſts*, (the ready way to preſerve *Life* and fore-ſtall *Diſeaſes*, but ſpecially to get good *Children*;) and to bring up their *Children* in Labour and Hardſhip, (*e*) mingled with much Mirth and Sleep together (no ſmall helps to *Long Life* and *Health*, as the *Dieters* themſelves confeſs and know:) But for this Meat and Diet (wherein thoſe *Leaches* offend and fail greatly) if they would conſent to take no *Phyſick*, but in great danger caſt in by misfortune, (in which caſe the *Beaſts* do not want their Remedies) never to drink Wine, the ſhortner of Life; and to be ſhort, not take any Meat and Drink that the fire hath touched, (for it (*f*) ſunders the Fine from the Groſs, that is, the beſt from the worſt, which we now chooſe) but as *Nature* hath left them, and other *Wights* uſe them. If theſe things, I ſay, were duly kept and performed, I am fully perſwaded within three or four Generations and Off-ſprings, it would come to paſs, that we

(d) *Occll. Luc. c. 4. in p. 47.*

(e) *Card. Subt. l. 12. in p. 474.*

(f) *Card. Subt. l. 2. in p. 77.*

we ſhould ſee this *People* prove a Nation of *Giants*, not onely paſſing the age of *Beaſts*, and the bounds of *Long Life* afore-ſet, but wholly recovering and reſtoring all the Bleſſings of the firſt eſtate of *Body*.

And this I gather, not by our own contrary Cuſtoms onely, taking effects as croſs and contrary, but chiefly by the Life and Uſe of *Giants* and luſty *People* in times paſt, and ſome other yet at this day; which was and is the very ſelf-ſame race and courſe which I deſcribed.

And ſure for the Inhabitants of *Zeil* and *Atbo*, which I brought in even now, filling the Term of our *Long Life*, although I am not certain of their uſe and cuſtom, and where (*g*) I finde the Story, I know the Cauſe is laid upon the goodlineſs of the *Soil* in the firſt, (for it is thought to be the bleſſed *Paradiſe*) and upon the goodneſs of the *Air* in the next, for the height of the *Hill*, (*h*) without all Wind and Rain, two great troubles of *Mens* bodies: yet I am led to think, that they do keep the ſame orderly and kindly form and rule of *Life*, or, at the leaſt, do draw near unto it: becauſe albeit clean *Air*, by cleaning and quickning the *Spirits*, and ſearching the *Body*, be no little help and comfort in this Journey; (As we ſhall eaſily ſee, if we mark, (*i*) how amongſt all *Creatures*, thoſe that lead their lives in the cleaner Element do live the longer; *Fiſh* than *Worms*; and *Land-Wights* than *Theſe*; and *Winged ones*, yet longer, becauſe the higher, the better *Air* ſtill: Inſomuch that (*k*) *Cardan* dares think, that if any dwell in *Æther*, as *Plato*'s heirs affirm, they live for ever:) yet if ill Diet went withall, it would marre as much as the other made, and greatly cloy and hinder, yea, and

(g) *Card. Subt. l. 21. in p. 712.*

(h) *Hom. Odyſſ. 6. de Olymp.* & *Card. Cuſan. Ex. l. 5. in p. 509.*

(i) *Jo. Bicker Herm's Rediv. c. 20.*

(k) *Card. Subt. l. 12. in p. 474.* & *Marc. Paling. in Libra.*

and cut short the race of their *Long Life.*

I am of the same minde for all other odde and private Persons of great Age and Long Life recorded; (as for some *Italians* in (*i*) *Pliny*'s time registred of one hundred and forty years, and such other aged *Men* in *Authors*) a Man might let in here a Sea of Examples, but I must be short. Neither would I name King *Arganthon*, (*k*) that lived a hundred and twenty years, and reigned eighty thereof; nor yet that old Knight of our Country, Sir ——(*l*) *Allington*, yet twenty years older, but that it is so strange in *Nobility*: that they came as near unto that kindly course of Life, as unto the goal and end of *Long Life.*

(i) *Nat. hist. l. 7. c. 48.* See *S. Alban. hist. Vit. & Mort. in p. 130. & 155.* & *Sir W. Rawleigh's History of the world, l. 1. c. 5. sect. 5.*

(k) *Plin. l. 7. c. 48.* & *Cic. de Senect.*

(l) *St. Albans hist. Vit. & Mort. Vid. Purchas his Pilgrimage, l. 5. c. 8. in p. 538.*

Then we see at length, that it is not impossible, as they say, but an ordinary and easie matter to strengthen the weak Nature of *Mankinde*, to enlarge the straits of his *Life*, and to lead him on still to the ancient *Age*, and *Long Life* appointed.

But I see them start and say, that like as (*m*) *Cato* in Affairs of State, used to give Counsel (unwisely, though never so well) as if he had been in *Plato*'s Commonwealth, and not in the Dregs of *Romulus*: so I, in matter of Diet, and order of *Body*, speak as if we lived in the former *Golden Age*, which, as *Poets* feign, was under *Saturn*, and not in the corruption of *Jupiters* Kingdom: and that sith the World, as it now goeth, cannot be brought, without a kind of Divine Power, to raise out the old, and make a new World, (and that in long time) unto the first and kindly custom of *Life*; I must, if I mean to do wisely, take the *Men* as I finde them, and prove that all such weakness, as is now among them, may by *Mans* endevour and skill of Healing, be up-

(m) *Cicer. ad Attic. l. 2. c. 1.*

holden and led forth unto thoſe bounds, and that end of *Long Life* afore-ſet.

Albeit I have done as much as reaſonably may be required at my hands, in this place, which was allotted out to ſhew the poſſibility of the *Matter*; yet becauſe I count it better, by plainneſs of ſpeech to do good, which is the end of my Writing, than by ſubtileneſs of Argument to obtain my purpoſe; I will come unto you, and venture upon that Point alſo, be it never ſo hard and deſperate, hoping, not that *Fortune* will favour bold *Men*, but God good *Men*.

Then, as there are three Cauſes of *Life* and *Being*: the *Life* and *Soul* it ſelf; and his Food the *firſt Moiſture*; and the *frame* and *temper* of the Body that holds them both: ſo let us take them all in order, and ſee how they may be preſerved and kept together, beginning firſt with the laſt, becauſe it is leaſt and lighteſt.

(n) *Plat. in Tim. ſub finem. Paracelſ. de modo pharmacand. tractat. 1. Tom. 5. in p. 251.*

It is enacted by the Law of *Nature*, (*n*) That no Body, mixt or ſingle, ſhall or may live and preſerve his eſtate and being, without two helps or ſtayes, that is, *Meat* and *Exerciſe*, each like his Kinde, and of his Nature: As in lone and ſimple, or ſubtile Bodies, (for it is plain in the firſt row, eſpecially if they be Living, as they term them, though all things indeed have *Life* and *Soul*, as we heard above) the Hot ones crave fiery Meat and moving Exerciſe, Moiſt ones, as Wind and Water, flowing Food and Exerciſe; Cold and Dry things like and Earthly Suſtenance, and Reſt for Exerciſe, which is alſo like, and preſerves their State and Being.

But if all lone and ſimple things are within the Compaſs of this *Law*, then *Heaven* may not be free nor exempted;

exempted; and they ſpeak not altogether fondly that ſay, the *Stars* (*o*) feed upon the *Sea*, and for that cauſe, by good advice of *Nature*, the *Ocean* ſo rightly placed under the courſe and walk of the *Sun:* for although the *Water* be yet ſo far off and unlike them, yet their power and ſtrength is ſuch, as they are able by their labour, eaſily to refine it, and turn it firſt into *Air*, and then into *Æther*, a weaker like thing, and their proper food.

(o) *Card. Cuſan. l. de venat. ſap. c.1. in p.299. & Cicer. de Nat. Deor. l.2. & Dr. Hackwell Apol. of power, & c. l. 2. c.4. ſect.1. & Manil. Aſt. l.1.*

& Ptol. in lib. ἀποτελεσ. ſive quadripart. ap. Cæl. Rhod. l. c. 13. & Sen. Nat. quæſt. l.6. c.16. & Plin. Nat. hiſt. l.2. c.9. & Macrob. in Som. Scip. l.2. c.10. & Sat. l.1. c.23. & Gu. l. Mennes aur. veller. l.1. c.11. T.C. Vol.5. in p.358.

That this is ſo, the hungry *Souls* (which are but Imps ſlipt off the Heavenly Body) make it plain here below unto us, when we ſee them ſtill unwilling to tarry, and unable to live amongſt us without Meat; as they bewray themſelves by the plain expence and waſte of the firſt *moiſture:* Nay, take this one away, if you will mark well, and all lieth on the Ground; Then there is an old coyl and fighting here below, for *Meat* and *Exerciſe*, that is, *for life and being*, (which makes the cauſe of all *action* and *doing*, reſt and change, and of all things:) and every one runneth eaſily and gladly to his like, and if his ſtrength be never ſo little greater, he ſubdues, digeſts, and turns him into his own Nature, and is ſtrengthned by him: But if he miſs of his like food at hand, and be much ſtronger, he dares encounter, and is able to quell unlike things alſo; as I ſaid of the *Stars*, the mightieſt things (giving Might to all things) in the *World.* But in caſe the unlikes and contraries be of equal power, and matches, then neither devoureth and

consumeth other, but both are marred, dulled and weakned, which they call *Consent*, and *Temper* and Mixture. For Example, *Fire* extreme hot and somewhat dry withall, and *Water* very cold and somewhat wet, meeting together in even powers and proportions of strength are both impaired, but neither lost and destroyed: But if this *Water* chance by the heat of *Heaven* to be taken in hand, and turned into Aiery and fat substance; though there be now two Moistures set against the drought of *Fire*, yet because of the heat of *Weather* and *Heaven* abounding, it is now become partly like to *Fire*, and friendly, or at least his weaker Foe and Enemy, yielding himself for Food unto it, and increasing his strength and Nature: But if, on the other side, *Air*, unto his exceeding Moisture, matching the drought of *Fire*, get some strength and watery coldness (as appeareth in a thick and foggy weather) it is able easily to overcome the *Fire*, and eat him up.

(p) *Aver. apud Joach. Curæum l. 2. de sens. & sensib. c. 19. in p. 168.*

Now for a mixt Body (which is a (*p*) consent and dulling the four first famous *Enemies*, made and kept in tune and awe, by the force and skill of an heavenly and natural *Heat* upon them) it hath the same reason; for when, either for lack of Meat, or driven by Violence, this *Heat* departeth, the friends begin to stir and fight for Food and Freedom, until some one stands out above the rest, and recovers some part of his former Power, (which puts those that can feel to pain, and breeds Diseases) and at last gets the whole Lordship and rule over all, and turns them all into his own *Nature*; Then the old consent, knot and body, is broken, lost and spoiled; and a new made and gotten, still going downward, untill they return to *Earth*, from whence they all came; for

for Example, and that near home; for the fiery frame of *Mans* Body, (*q*) when the *Soul* for want of food fails and flits away, they ſtraight retire, and run back in order; firſt *Fire* waxeth moiſt and lukewarm, ſupt up with *Air*; and this, ſoon after, thick and cold, that is, Wateriſh; and *Water* muddy, ſtill more and more thick and dry, till at laſt it be moiſt, dry and heavy, and all be devoured and brought to (*r*) *Earth*, from whence they all ſet forth before.

(*q*) *Forch. Cur. de ſenſ. & ſenſib. l. 2. c. 24. in p. 175.*

(*r*) *Ocell. Luc. c. 1. in p. 19.*

And this is natural Diſſolution, and Death of our *Bodies*, forcible Death and Deſtruction is by Diſeaſes, (to bar out other force, which no man can warrant) when either *Breath* or *Meat*, diſtemper'd in ſome quality, do feed and nouriſh ſome one their like beginning above the reſt, and make him ſtrong and able to vanquiſh them, and bring in the Jarre of that Muſical Conſent aforeſaid: As when by wateriſh *Meat* and *Air*, all the beginnings are changed into *Water*, the Hot and Dry, into a fiery temper, and ſo forth; or elſe when the Body wants the *Exerciſe*, which is owing and due unto him; which is quick *Motion*, to preſerve the *Air* and *Fire* in the fine frame and temper of *Man*, from the ſloth and idleneſs of the ſlow and ruſty *Beginnings*.

By which grounds laid, we ſee the way to uphold the temper of our *Body*, made plain and eaſie; No more but to feed and cheriſh it with clean and temperate *Air* and *Meat* continually: that all the *Beginnings* ſerved and fed alike, one may not be more proud, ſtrong and able than another, to ſubdue the reſt, and overthrow the ſtate. And thereof it is that *Poyſon* killeth, is, becauſe it is extreme Cold and Dry, (for we may ſhut out all Rotten, as alſo Fiery and Watery Tempers, from the name

name of *Poyſon*) feeding and ſtrengthning the Dregs, but devouring the fine Liquor of the *Body*, wherein the *Life* ſtandeth, when as the ſame *Poyſon* nouriſheth and maintaineth the like framed and ſo tempered *Body*, as venomous *Fuyces* the like *Plants*, and theſe noiſome *Beaſts*, as one of theſe another. Nay, which is very ſtrange, I have read of ſuch natured (*s*) *Men* of *India*, that uſed to eat *Toads* and *Vipers*: And *Albertus* ſaith he ſaw a *Girl* of three years old, that fed greedily upon *Spiders*, and was never hurt, but liked greatly with it.

(*s*) *Card. Var. l.8. c.40. Vide Cæl. Rhod. l.11. c.13. & Purch. Pilgrim. l.5. c.3. in p.537. & Cor. Agrip. de Occ. Phil. l.1. c.19. in p.39. & Purch. Pilgrim. vol.2. p.1495. of the Sultan of Cambaya.*

Do not think it any Diſcord, when I ſaid above *Faſtfineneſs*, and now *Temperateneſs* upholds the *Body*; all is one. It cannot be *Faſt*, unleſs the *Earth* and *Water* be well and evenly mixt; nor *Fine*, except *Fire* and *Air* bear as good a ſtroke of rule among them.

But you will ſay, that *Nature* hath given her *Creatures* a walk of courſe, not to ſtand ſtill in one ſtay and place for ever, but to move and walk up and down, to and fro, from one ſide to another; that is, as it was ſaid before, God hath made a changeable World; and therefore this frame and building of *Mans Body*, cannot ever hold and hang together, but muſt needs one day be looſened, and fall aſunder.—I grant it muſt be ſo, by the courſe of *Nature*, becauſe to fulfil the *Will* of her *Lord*, ſhe hath appointed a ſtronger means and cauſe to work it; either the want and abſence of the inward *Friendſhip*, and keeping of the *Soul* in thoſe which the common ſort call *Living things*; or, in the reſt, the preſence of ſome ravenous and ſpoiling *Enemy*: But if cunning Art and

and Skill (which by the help of *Nature*, is above the courſe of *Nature*) by knowledge of the due Food for *Life*, and defence againſt the *Enemy*, may be able to defend the one, and keep off the other; then, no doubt, the frame and temper of both Dead and Quick may laſt for ever.

The way is found already, and known by certain and often proof for the one; I mean, that *Art* hath often, by keeping off the ſpoiling *Enemy* with a ſtrong Contrary, preſerved and upheld a dead thing of ſlippery ſtate, and ſoon decay, for ever: as a (*t*) *Corps* by *Balm*, or *Water* of *Salt*, *Timber* by the *Oyl* of (*u*) *Brimſtone*, and ſuch like: why then ſhould the next prove impoſſible? to wit, by giving ſtore of fit Food ſtill to *Life* and natural *Heat*, (for the other two helps of *Meat* and *Exerciſe* are eaſie) to under-ſhore, and keep upright our weak and falling frame for ever? The *Greeks* hold, that our natural *Heat* and *Life*, becauſe it feeds upon and waſheth the moſt fine and unſeen *Oyl* (called *firſt Moiſture*) daily, which no Food of *Air* or *Meat* is fit and fine enough to repair, muſt needs faint and fail withall, and cannot be reſtored: Let us ſee what may be ſaid to this, yea and bend all our force unto it; for this is all.

(t) *Paracelſ. de Terpentin. c. 1. Tom 7. in p. 83. Vide Beguin. Tyroc. Chym. c. 6. in p. 168. & Stow Survey of Lond. Billingſgate Ward, in p. 393. & Raphael. Volat. l. 33. c. de cœl. & Terr. Progen. ap. Fortun. Licet. de recond. aut Lut. l. 1. c. 11.*

& Naucler. Chronog. vol. 2. gener. 36. & Bernardin. Corium vit. de gli Imper. vit. di Henr. 2. in p. 555. (u) *Parac. lib. de conſer. rer. nat. Tom. 6. in p. 211.*

The *Soul* and *Life*, and *Natural Heat* of things, is often and fitly compared and likened unto the other groſs and fierce, hot and dry *Body*, called *Fire*; to feed and maintain this, his weak Like, that is, *Air*, cannot be wanting: and becauſe it, in his due place, is too thin and ſcattered, dividing the *Fire* to nought in purſuit of his

his Food & Suſtenance, it muſt needs by heaps be crowded up in a ſhell of *Water*, called *Oyl* or *Fat*, as we heard before. In that Fight & Battel, if much *Heat* and *Oyl* meet together, the work is great and buſie, & thereout ariſeth a ſmoke, as a leaving of the *Meat*, and the *Fire* follows as far as the Smoke hath any *Fatneſs*, which makes a flame.

Albeit the Nature of *Fire* be, as long as he hath Food enough to crave no great Exerciſe, and will laſt well in a cloſe place, (*w*) as under *Aſhes*, &c. yet a *Flame* being more than *Fire*, (a hot Smoke or Breath beſides) deſires open and clean *Air*, both to receive the thick refuſe, which elſe would choke him; as alſo for his like weaker Food, that he be not ſtarved: which two are enough, beſides a little Motion for his Exerciſe. That we may marvel as thoſe *Men* (*x*) which bring in Cooling for another needful thing in this buſineſs, whereas the kinde of *Fire* and *Air* abhor Cooling as his contrary; as it is engraven in the Nature of all things, ſtill to fly from that which hurts it.

(w) *Card. Subt. l. 2. in p. 64.*

(x) *Ariſt. lib. de Reſpirat. c. 4.*

Now in like manner to come to the purpoſe, if the *Fire* of *Life* and *Natural Heat* be not great, a little fine *Oyl* and firſt *Moiſture* will ſerve to feed it, and out of that ſlack working ſmall ſtore of refuſe *Breath* and *Smoke* ariſeth, to make any need of freſh and open *Air* to cleanſe and feed it, as appears by thoſe *Wights*, which are able to live in their places without help of *Wind*, *Breath* and *Air*: The little parted *Vermin* (called in Latine *Inſecta*) anywhere; & *Fiſh* in the *Water*, (*y*) nay in the ſound *Earth* ſometimes; and *Toads* in cloſe *Rocks*, as (*z*) *Agricola*; and *Flies* in the moſt fierce *Miners fire*, as (*a*) *Ariſtotle*

(y) *Senec. nat. quæſt. l. 3. c. 19.* & *Athen. Deipnoſ. l. 8.*

(z) *Lib. de Anim. ſubterran. prope finem.* (a) *Hiſt. Anim. l. 5. c. 19. Vid. Card. Subt. l. 9. in p. 367. & Phl. Jud. lib. de Gigant. & Sen. nat. quæſt. l. 5. c. 6. & Cicer. de nat. Deor. l. 1. & Poll. de Anim. prop. c. 23. de Cynclis & Pyrauſtis.*

reports.

reports. But when that *Heat* on the other side, is great and lively like a Flame, as in the hotter *(b) Fish*, and other; no *Wight* can want fresh *Air* and fine *Breath*, both by his clearness to purge, and his weaker likeness to nourish the *Æthereal Smoke*, and *Spirit* that carrieth it: Now this, no more than a Flame, needeth cooling to preserve his Being, but to temper a kinde of hid proportion, fit for Wit and weighty Perceiving, which I said before, the *Brain* and not the *Air* performed.

(b) *St. Alban. Nat. Hist Cent. 7. Exp 96.*

That *Æther* is stronger than *Air*, and able to consume it, 'tis plain in Reason by his Warmth and Moistness, passing *Air* in his own Nature; and yet gross and thick *Air*, as bent toward enmity and contrariety with it, will stand in combate against it, and overcome it: And thence it is, that in deep Mine-pits and Caves under ground, where the *Air* is thick, corrupt and unkinde, for want of flowing, no *Wight* nor *Light* can draw Breath and live, unless by sly device the way be found to move and nourish the same *Air* and make it kindly.

Then to draw near the Matter; If the *Stars* do feed on *Æther*, and this upon clean and spotless *Air*, as on the weaker Likes; and our *Soul* and *Life* is of a starry kind; even a slip and spark thereof, as is aforesaid, then it followeth, That to feed our *Æther* (*c*), the carrier of our *Soul*, good *Air* which is round about us, will serve the turn; but to nourish *Life* and *Heat* it self, *Æther* it self must be the Food, even this *Body* which is so high, and so far past our reach, except this Spark of heavenly *Fire*, were able like the whole *Body*, and Spring above, by his power over our *Meats*, to turn the *Water*, first into *Breath*, and this into *Æther*; which it is not, and can

(c) *Anonym. Enchi. Physic. restit. tut. can. 163, & 164.*

go no further than to *Air*, and to make a common *Oyl* and *Fatneſs*, fit to nouriſh an *Elemental*, as they term it, but not an *Heavenly Fire*.

Where then ſhall our *Life* finde Food and Suſtenance, ſay you, fit to bear it up, and maintain his Being? In that fine *Oyl*, and unſeen firſt *Fat* and *Moiſture?* And call you that *Æthereal?* how can that which was once *Seed*, and before that *Blood*, and firſt of all a *Plant*, become a *Body* ſo fine, clean and *Æthereal?* eſpecially when one weak *Star*, a ſoft Fire of *Heaven*, is not able to make ſo fine a Work, ſo far and highly ſundred?— I marry, this is the Secret and Depth of all, which becauſe the *Greeks* never ſounded, I do not marvel if the means to preſerve *Life* did eſcape them. But let us ſhut out Envy, and help them in this helpleſs Matter; yea, although we be driven to open the things that have lain long hid, and covered long with great Darkneſs.

When our *Life* in the luſting parts is by the Bellows of Thought ſtirred up and moved unto Work, it ſendeth forth out of every part, the hot natural *Spirits* and *Breath* of *Begetting*, (*d*) clothed with the ſhell of *Seed*, cut out from the dewy part of our Meat, ready to be turned into our *Body*; (or at leaſt, already and now newly turned) and not from the Refuſe and Leaving of it, (*e*) as ſome ſay, when I could ſhew it, if time would ſuffer, (*f*) the beſt Juyce in all the Body.

(d) *Pet. Sev. Dan. Ideæ Med. Phil. c. 8. in p. 102, 103, 104.*

(e) *Ariſt. de gen. anim. l. 1. c. 18. & Paracelſ. lib. de gen. homin. To. 8. in p. 11.*

(f) *Hippoc. lib. περὶ γονῆς. princip.*

This is the furtheſt and fineſt Workmanſhip of our Meat and Food of *Body*, the very beginning and firſt Stuff of that fine *Oyl* the Food of *Life*, after that remaining forty dayes in heat, before it come to perfection, being wrought, as we know, with the double natural

tural heat of the begetting Breath and Womb, forty dayes before it be fully framed and faſhioned into the Form and Shape of a *Man*, ready to draw Food and Nouriſhment (be it Milk or Menſtrue, received by Mouth or Navel, I cannot ſtand to Reaſon) from the *Mother*, to the increaſe of the tough or ſounder parts: But the firſt Moiſture is now at his full growth and perfection, and from thence feedeth *Life*, being unfed it ſelf, and waſteth daily, againſt the grounds and rules of *Phyſick*: for the *Childe* hath now received all that the *Workman* can, and is put over for the reſt, which is his Nouriſhment, unto his *Mothers* payment; but what hath ſhe to give unto the food of *Life*? nought, as I ſhewed, elſe we might live for ever.

Then we ſee what the firſt *Moiſture* is, and how it excels the Food of the *Body*, and why it cannot be maintained by it, becauſe it is the moſt fine and aiery piece (for the reſt go every one his own way, to make his own part from whence he came) of all the *Seed* mingled, wrought, purged, raiſed and refined, and then cloſely thickned, and driven up cloſe together, forty times more and above our *Meat*, which in one day is ended, and ready to be turned, and therefore unfit in any wiſe to increaſe and cleave to our firſt *Moiſture*, the Food of *Life*, even as unmeet for all the world, as *Water* is to other *Oyl* and *Fatneſs*.

And by this, to come to the point, we have a plain Pattern (if we be Wiſe and Careful) and way to work the great Myſtery of *Adjournment* of *Life*; for if it be ſo as I proved above, that all the Moiſture of the Matter lieth in the maintenance of our *Natural Heat*; and it, as our *Men*, & all *Reaſon* teacheth, followeth the ſteps of

common *Fire*, waxeth and waneth, is quick and faint, according to the ſtore of his *Food* and firſt *Moiſture*; then ſure if we can make an *Oyl* as fine and cloſe as this, nay in all points all one with this, it will eaſily mingle and joyn with our firſt *Moiſture*, and ſo feed, nouriſh and encreaſe it, and *Life* withall; even in as good and plain Reaſon, as the ſame *Oyl* dropt in ſtill into the *Fire*, augments both Food and Flame together: yea, put caſe the ſame natural *Fire* of ours, ſhould not onely pair his ſtrength, for lack of *Meat*, and ſlack his force, but abate of bigneſs alſo, as ſome *Phyſicians* hold, yet there were no great hurt done; for this ſecond ſpark and ſlip of the great and common *Fire* of *Nature*, being a piece of the finer part of the whole, (which is all one in all things) and fellow to his Like in us, when it is made free and looſe in this fine and *Æthereal Medicine*, would reſtore the Heap and mend the Matter.

But how ſhall we get the like fine *Oyl* and firſt *Moiſture?* the Matter is driven ſo far, that there is all the hardneſs. I ſhewed you the Pattern; even as *Nature* got the ſame before you, by the like *Stuff* and *Seed*, and by the like *Heat* and moving *Workman:* This by certain proof of all our *Men* is eaſie to be found, even any gentle, continual, equal, and moiſt, that is, any rotting Heat. But the *Seed* ſeemeth hard and unable to be matched, becauſe a kinde of ſtrange and hid proportion and temper of our *Body*, (which no *Man* by conceit and knowledge, much leſs by hand and workmanſhip, can reach and counterfeit, no not if he boiled all the Mixtures in all the *Heats*, that all the Wits in the World could deviſe) made it thus after his own faſhion.

Then, how if we take the ſame frame and temper,

not

not by us, but by *Kinde* proportioned, I mean, the same *Blood*, *Flesh* and *Seed*, if we will, (which the *Man* of *Germany* chooseth, and commendeth above all, and calls it *Mummia*) would it not be very natural? for if the (g) *Leaches* hold it good, if any part about us fail in his duty, to correct and help him with the like part of some *Beast*, passing in that property; as to mend fainting (h) *Lust*, with the *Yard* of a *Lusty Beast*; the *Womb* that cannot hold, with the *Womb* of a *quick Conceiver*; *Narrow breathing*, with the *Lungs* of a *long-winded Wight*, and so forth: then consider with how much more kindly consent, we might with our own parts finely dressed help our selves in our Diseases.

(g) *Fernel. de abd. rerum caus. l. 2. c. 7. in p. 68.*

(h) *Croll. de signat. int. rerum in p. 66. & Fernel. de abd. rer. caus. l. 2. c. ult.*

But for my part, I cannot unwinde the bottom of this great *Secret* of *Germany*; for we mean not to make a *Man*, which is to be feared in that course, if his Rule be true, but a first *Moisture* onely: and then, sith all things are made of the same *Stuff*, by the same *Workman*, and differ but by *Mingling* onely, it boots not where we begin, and upon what *Stuff*, in stead of that *Seed*, if we give him the same *Mingling* and form at the last, which *Art* is able in time to do, because that which *Kind* is forced to do at once, she may do often, and so reach the end of *Nature*.

What need I say more? Is not the Matter clear enough? that another fast fine *Oyl* and first *Moisture* may be made in all points like to our own, and able to maintain or repair it, and the natural *Heat* together? and then that by the same (though other easie means would serve) because it is so temperate, the *Body* may be brought and held in square and temper? And so, by reason all the Causes meet and flock together, that

Life

Life may be preſerved, I dare not ſay for Ever, for fear of the ſtroke of *Deſtiny*, which God hath made, and will have kept, but unto that Term, and thoſe Bounds above-ſet, and beyond them alſo, if any *Man* have ever gone beyond them.

But if it ſhould chance any of our choſen *Children*, (to uſe the phraſe of our *Family*) to be unable yet for all this teaching, to take and digeſt this Food of Learning, what is to be done? ſhall we caſt them off for untoward *Changelings*, as the fooliſh *Women* think? or elſe for *Bears* and *Apes*, as *(i) Galen* did the *Germans*? No, that were Inhumanity; Let us rather nouriſh them ſtill eaſily and gently, hoping that they will one day prove *Men*; and give it out unto them, That all the moſt Wiſe and Cunning *Men* in the World, I mean, all the Hoſts of *Hermetiſts*, have from Age to Age ever held (but under Vails and Shadows ſomewhat covertly) and taught for certain, that ſuch a firſt fine *Oyl*, whereof I ſpake, and which they call a *Fifth Nature*, *Heaven*, or, by a more fit name *Æther*, is able alone to hold together the brittle ſtate of *Man* very long above the wonted race, both in *Life*, *Health* and *Luſtineſs*. Nay, for fear there be yet ſome ſuſpicion left in their *Authorities*, I will go further.

(i) *Gal. de ſanitat. tuend. l. 1.*

As many of the other ſide of *Greece*, as had travelled in theſe Matters, and ſeen ſomething, (though not with *Eyes*, but in *Minde*, I think) confeſs the ſame; as (beſides them which perhaps I know not) *Fernelius* in part, and altogether *Ficinus* and *Cardan*, (two as wily and learned *Men* as any time hath of late brought forth) do openly declare in their Writings. But if this ſoft and eaſie kinde of delivery will not yet ſerve the

turn,

turn, and they must feed their *Eye* as well as their *Belly*, as the *Proverb* goes; then let them tell me, by what diligence did (*k*) *Plato* so order Himself and school his Body (to use his own words) as he could be able to cause *Nature* to end his dayes at his pleasure? And by Departing upon the same day Eighty one years after his Birth, to fulfill of purpose *Nine times Nine*, the most perfect *Number?* Might he not have had some such *Medicine?* Nay, is it not like he had, when he was in (*l*) *Ægypt* among the *Priests* and *Wise-men*, and brought home *Learning* from them? and when he speaks so much and often in disgrace of his own Country (*m*) *Physick*, though *Hippocrates* himself then reigned? But it is for certain written in divers of our *Records*, that many of those wise *Ægyptians*, the Springs of this Water of *Life*, have before and since *Plato*, by the self-same Water, kept themselves twice as long as *Plato*, if I might bring in their Witness, or if this whole proof, (which I like full ill) were not counted by the Art of proof unskilful.

(*k*) *Sim. Ep. 58. & Lipsii Annot. 15, 16, 17. & Mar. Ficin. in vit. Plat. quam suæ vers. præmittit.*

(*l*) *Diog. Laert. in vita Plat.*

(*m*) *Plato in Charmid.*

Then let this one Example told by (*n*) *Cardan*, a *Man* allowed among them, serve for all: That one *Gallus* of late, *Charles* the Fifth his *Physician*, by this *Heaven* of ours, beset with *Stars*, (as some do term it) that is, increased with the Spirits of *Herbs*, by an easie feat put into her, preserved himself in lusty sort, until a hundred and twenty four Years. Neither think that Mixture better than our single *Oyl*, (though *Lully*, *Rupescisse*, *Paracelsus*, and some others allow it so) but rather worse in Reason, for too much Heat in a weak and loose Body; worse, I mean for *Long Life*, by his overgreediness in eating up too fast his own and our first *Moisture*:

(*n*) *Card. var. l. 10. c. 50. & Hieron. Rubeus de distill. lib. 2. c. 2. in p. 73.*

Moiſture: It may be better, becauſe it is ſtronger againſt *Diſeaſes*, even as the *Leaches* judge between a Dunghill and a Garden Herb, for the ſame cauſe. But I think the deviſe not good in either, nor agreeable to the Juſtice of *Nature*, which more evenly weigheth her Works; nor yet to the kindly skill of Hermes, who, to the great heat of his *Medicine*, hath a moſt faſt, tough, and laſting *Stuff*, according as we ſhall ſhew in that which followeth. Now it is time to reſt, we have made the firſt a long dayes Journey.

Chap. II.

Of Health.

After a *Man* hath ended his deſire to *Live*, he begins to wiſh for *Health*, without which no Life is ſweet and ſavoury. Then let us bend our Selves that way next, and endevour to ſhew the Means, (beſides the Way of Hermes) how every *Man* may get and keep his *Health*; that is, as I partly told you before, the conſent, and equal (I mean, agreeable to *Kinde*) temper and dulling of the four firſt *Beginnings*, the Stuff of our Bodies, for if this Knot be broken, and they let looſe towards their former liberty, they wax proud and ſtrong, and fight, as their Nature is, together, and put us to pain, and Lett the Rule of *Nature*, which they call *Diſeaſe*.

Then

Then to handle one at once, as we did before, and will do ſtill; To keep our *Health*, and *Body* in temper, ſeems no ſuch matter to me as the world would make it, even plainly impoſſible, when I know that all the Ways and Entries to let in *Diſeaſes*, and diſtemper the ſame, may by ſmall heed be ſtopped and fenced.

We muſt needs draw *Breath*, and eat *Meat*, for the cauſes before-alledged; and as this is not all clean and agreeable, ſo *Nature* hath her *Leavings:* And again, *Labour* & *Reſt* are needful; and perhaps we cannot chuſe but be moved in *Minde* with *Joy*, *Grief*, *Fear*, *Hope*, and ſuch like *Paſſions*, though the *Stoicks* do deny neceſſity.

By ſo many Wayes and Gates *Diſeaſes* may enter, if they be not well watched and looked unto, which may be done in Reaſon, and hath been done often, as they aſſure us that have lived long without all Diſeaſes and Sickneſs: As (*o*) *Pliny* of a *Muſician* called *Xenophilus*, to have ſo continued for the ſpace of one hundred and five years together, and ſuch like *Stories* are to be found enough, if we might ſtay to ſeek them: Some are contented for all but *Air* and *Meat*, but theſe they ſay have often ſeeds of *Diſeaſes* lie hid in them, unable to be fore-ſeen or prevented: and as we finde thoſe Meats that make the fineſt ſhew (as *Wine* and *Sugar*, and ſuch enticing Baits) to have hid in them moſt hurtful droſs and dregs in the bottom; ſo the *Air*, when it ſeems the beſt and lighteſt, yet is ſometime infected and poiſoned with a venomous Breath, ſent and thruſt into it, either from below, or from the *Stars* of *Heaven*; and as the cauſe is hid and unknown unto us, ſo the hurt impoſſible to be warded and prevented.

(*o*) *Nat. Hiſt. l. 7. c. 50.*

If I liſt to let my Speech run out at large, eſpecially

in other *Mens* grounds; I could finde that *Division* false first, (to come to *Meat* anon) and then, if it were true, yet the cause of that Infection not unable to be fore-seen and warded: But I am so sorry for the fault above, that I can the better take heed hereafter. Yet, methinks, it is a grief to hear the harmless (*p*) and glorious *Divine* things above, so defaced with Slander, and no *Man* make answer for them; Then by your leave a little.

(p) *Plot. Ennea. 2. l. 3. c. 2.*

If the *Stars* have no Light, and so no Power but from the *Sun*, that most wholsome and prosperous Creature; then they hurt him most wrongfully, and reprove themselves very rightly. And again, if they be but a piece of the finer part, and first *Nature*, as it were, of the *World*, (as it was declared above) then they be the wholsomest things in the World, so far be they from poisoned slander: (*q*) And so, let their Lights be never so crosly mingled in their Meetings, (*r*) and thereby the state of the Weather suddenly changed, and from thence our Bodies troubled, and tumbled into *Diseases*, because they were not prepared and made ready for it, (*s*) yet the things are good and prosperous, and by knowledge of the *Stars*, and their *Race*, we may prepare our selves and prevent all: Now for the lower Infection, it is not worth answering, when there is so much waste ground in the Work.

(q) *Fran. Geor. Venet. de Harm. Mundi totius Cant. 1. Tom. 3. c. 8. & 9.* & *Strozza Cicogna del palagio de gli incauti. Prospet. 1. l. 2. c. 4. in p. 173, 174.* & *Ibid. Mer. Trism.*

(r) *Joan. Picus Mirand. in Astrol. l. 3. c. 21. in p. 341.* (s) *Macrob. in Som. Scip. l. 1. c. 19.* & *Rob. de Fluctibus Macrocosm. l. 3. tract. 1. c. 9. in p. 105, 106.*

Then let us pass over to that other Branch; May we not shun the luring Baits of our *Diet*, and take such *Meat* as is most temperate and near our *Nature?* and then dress the same, after the most kindly and whol-

some

some manner, seasoning it well with *Labour*, *Mirth* and *Sleep?* And to be plain, did I not shew before, what a Jewel of *Health* it were, to use all raw and temperate *Meats?* Or, because we be Wise and Virtuous, and this *Diet* perhaps would change our *Nature*, and bring it down towards the ground, and a Beastly kinde; we may by skill dress our *Meat*, if we will, and use the *Fire*, but not as *Cooks* do, (for I told you the nature of *Fire*) but like *Philosophers* a quite contrary way, taking the best, which is now last, and leaving that which we now take, which is the worst: A way, I say, to strip off all grossness and foulness of Bodies, the onely hurt of themselves and us, and the Seeds of all *Diseases*.

I will tell you another way, which you will think strange, and yet you shall finde it true; If the *Meat* be temperate, as I bid you choose it, there is no hurt can come thereby, (if you keep measure in your selves) save from the *Leavings*; These, in so clear a Diet, first will be very few; But if you would be ruled by my Counsel which *Nature* taught me, those few should never hurt you. Of all the *Leavings* in the Body, there are three which the *Liver* maketh most troublesome unto us, for the rest are easily dispatched: A light and easie, or rather a fiery Scum called *Choler:* A cold and heavy Mud called *Melancholy*, and a third is *Urine*; but those two the worser. And this fault is not in themselves, but all by reason of the needless and hurtful Bowels in our Bodies, (as the *Seedsman* useth to sow good and bad together) which being of the same kinde and quality with those *Humours*, do hale and pull them still unto them, (as all other parts and things do) for their food and nourishment: and so by the narrow pas-

sages to and fro, their greedineſs in pulling and holding, and a hundred ſuch like means, ſubject to great miſchances, have brought in as many miſchiefs; Whereas *Nature*, the great expeller of her *Unlikes* and *Enemies*, if ſhe had her free choice and liberty, would otherwiſe with eaſe, and without hurt, expel thoſe *Leavings*, eſpecially ſo ſmall a number of the better ſort, in ſo clean a *Diet*. Nay, ſee the malice of thoſe Parts (thoſe Parts are *Milt*, *Gall* and *Reins*) if there be not ſufficient ſtore of other foul Meat at hand, like a poiſoned and purging *Medicine*, they uſe to draw good Juyces, and to make food of them.

Wherefore *Ariſtotle*, the wily Spy of *Nature*, as if he had been made in this matter, ſhewing the need and uſe of the greater Entrails and Bowels of *Wights*, ſaith very truly and wiſely, (*t*) *The Heart and Liver as the Spring of Life and Food to be needful for all Wights*; adding to the hotter ones the *Brain* to cool, and the *Lights* to cleanſe the heat; ſtaying there, as if he thought the other three unprofitable: Nay, for one of them, (*u*) in the ſame Book, I ween, telling the ſtories of the *Hart* and *Camel*, and giving reaſon why they be both ſo Swift, Healthful, Long-lived, and of ſuch other good properties above the reſt, enfeoffed, voucheth in plain Terms, the want of the fiery and ſcummy *Gall*, as a great Enemy unto them.

(*t*) *De part. anim. l. 3. c. 8.*

(*u*) *De part. anim. l. 4. c. 2.*

For the *Milt*, that muddy Bowel, that it may be left out as needleſs, in the Bodies of the better *Wights*, (*w*) the Medows of *Candy*, near to *Cartina*, declare; When by a ſtrange and hidden Virtue, they bereave the *Beaſts* thereof that graze upon them: Nay, that the *Milt* is not onely idle, but hurtful withall, Experience even

(*w*) *Diſcors del Mathiol. nel. 3. lib. di Dioſcor. c. 145. & Alex. ab Alexan. dier. gen. l. 5. c. 25.*

even in our ſelves hath taught it, in the *Turks* light *Footmen*, I ſay, (I know not by what Example, except it were the want of the ſame in the *Camel*, making that *Beaſt* able to travel an hundred miles a day, and ſo without drink fifteen dayes together) being in their Childhood gelt of their *Milt*, prove thereby the moſt Light, Swift, Sound and Faſting *Footmen* in the World.

As for the *Reins*, the *Urine-drawers*, as drinkleſs *Wights* have none at all; ſo ſome *Men* have but one of them, as if *Nature* paſſed not to make any: and if we could forbear our Drink, (as thoſe *Beaſts* do by kinde, and ſome *Men* by cuſtome) we might the better ſpare them, and avoid many Miſchiefs in our Bodies. Therefore that odde man (*x*) *Paracelſus*, I know not by what *Light*, (caſt in, I think, from above) not onely ſeeth theſe faults, but alſo findes wayes to amend them, and to cut off the miſchief of all theſe three noiſom *Parts*, not with any gelding Craft, but with his Divine kinde of *Healing*. So that to avoid all *Diſeaſes* that ſpring of the *Leavings*, my Counſel is, either with Knife in Childhood, or rather with this *Mans* gelding *Medicines*, (you know where to finde them, I need not ſhew you) to put out the ſway and power of thoſe idle Bowels: Or perhaps it ſhould not need, and in a ſtock that uſeth our clean *Diet*, *Nature* her ſelf, as ſhe doth in thoſe Medows, would quite raze, and diſpatch them within a few Generations.

(x) *Lib. 2. de vir. membror. c. 7, 8, 9, &c. Tom. 3.*

But I will go further; Hear a new and unheard-of Opinion, and yet let not your Judgement run, before you ſee good ground of *Reaſon*. What if we could faſt for ever, and live without all Food? Might not all hurt and danger of *Meat* be then fore-ſtalled? If other

Wights,

Wights, whose Life hangeth upon the same hold, by the sufferance, nay by the command of *Nature*, do Fast for ever; there is no Reason but the same common *Nature*, will at least, suffer it in us. Let us see— And to step over the *Chameleon*, because it is a cold and bloodless *Wight*, what may we say to a *Bird* which is a hot and perfect one? a *Bird* in the *Molucca's*, (*y*) *Manucodiaca* by name, which by reason she hath so large Wings upon so small a Body, (her Wings are as large, almost, as the Wings of an *Eagle*, when her Body is no bigger than a *Swallow*) is born up by force of Wind, with more ease than (*z*) *Archyta's* Dove, and hovereth and hangeth in the *Air* continually, taking no other Food (as, alas, how can she?) than there is found? Nay, have you not heard of the little (*a*) *Dog* in the *West-India*, which singeth so sweetly all the Night long, neither Night nor Day eating any thing? But if there be Examples in our kinde as well, then it is certain, and above controlment.

(*y*) *Card. Subt. l. 10. in f. 430. & Aldrovand. de Avibus, l. 12.*

(*z*) *A. Gel. noct. Att. l. 10. c. 12.*

(*a*) *Card. Subt. l. 10. in p. 415. & Gonz. Fer. Ovi. sum. hist. Indiæ Occid. & Purch. Pilgrim. Vol. 3. l. 5. c. 9. in p. 978.*

(*b*) *Pliny* saith, there is a Mouthless, and so a Meatless kinde of *Men* about the head of *Ganges*, which liveth by the *breath* of their *Nostrils*, except when they take a far Journey they mend their *Diet* with the smell of *Flowers*: And lest you might think I lean upon bare *Authorities* without the stay of Reason, all the matter rests upon this Reason; I told you before, that our *Life* lay in the hands (besides a little Exercise) of two like *Meats*; One for the *Soul* and *Natural Heat*, which is within us, and the finest and first *Moisture* in the Body; The other is without, even any *Meat* of the same temper with our Bodies, as near as may be, to uphold the Frame and Building of the same, which I said to be

(*b*) *Nat. hist. l. 7. c. 2.*

be a fine aiery and fiery Frame.

Then the *Air* it self, especially when it is evermore (as the wet *Sun-beams* declare) so sprinkled with some fine forreign Fatness; (*c*) may seem sufficient food to nourish the fine part of our Frame, whereon the temper of *Mankinde* and his *Life* touching that point standeth; which is as much as any *Meat* can do to *Life*, (for it is not fed by common Food, as I said above) though not enough for strength, because the grosser, sounder and tougher parts whereon the strength lieth, shall want food in this *Diet*, and fail, no doubt, greatly; yet *Life* shall hang still, as long as *Air* and first *Moisture* hold, in my Opinion.

(c) *Vid. Athen. Deip. l. 2. in p. 40. De Democrito mori volente, &c.*

Or, if we think that too spare a *Diet*, we may mend it, as the Mouthless *People* do, (*d*) with smell of *Flowers*: Or rather, as we know *Nature* is able to draw *Air*, and other Food which she desireth, through the Skin in all places of the Body; so if she had *Meat* applied to the Stomach, she would, no doubt, satisfie her self that way most finely, without the heap of hurts let in at the broad and common Gates. As we see, by Example, for *Drink*, that all the while we sit in Water, we shall never *Thirst*: and for *Meat*, (*e*) *Paracelsus* reporteth a *Man* of his knowledge, that by applying of fresh *Sods* (a bare Food, God wot) in this sort fasted, without all hunger, for half a year together.

(d) *Vide Marsil. Ficin. argum. in Plat. Phæd. in p. 490.*

(e) *Paracel. Archidox. lib. 1. de prolog. & Microcosm. Tom. 6. in p. 5.*

But if all that would not serve the turn, and we must needs receive in *Meat* at the common Gate, yet we may let it pass no further than the Gate, and make the Stomach in the Mouth (which was the use of some *holy men*, (*f*) as he doth witness) and so provide enough, both for *Life* and *Strength*, and a great deal better for our

(f) *Paracels. in modo pharmac. tract. 3. Tom 5. in p. 244, & 245, & 259.*

our *Health* than we do, because the cleaner part alone shall be received; and moreover, as he saith, for the clean dispatch of that our ordinary trouble and annoyance, which your reverence will not suffer me to name (although I might, among *Physicians)* but they know my meaning.

But it shall not need to seek shifts and holes, if we will believe the *German*, that we may easily *Fast* all our *Life* (though it be many Years together) without all kinde of *Meat*, and so cut off all doubts and dangers of *Diseases* thereof springing, for he saith in the first Book of his *high* (g) *Opinions*, that, *He knew some holy Men, that had fasted and lived without all Food, for twenty years space together.*

(g) *Paracelf. Archidox. l. 1. Tom. 6. in p. 5. & Fortun. Licet. de hu qui diu sine al. vixerunt, l. 1. & The admirable and memorable Hist. of our Time by J: Goulart, English'd by Ed: Grimston, in p. 352, 353. & p. 429. & deinceps. & Car. Bovill. Epist. ad Nic. Gambusia.*

What need I say more? If you be both so hard of belief, and dull of sight, as neither Reports of good *Authors* will sink into you, nor yet you can see the Light of *Reason* shining before you; take here a few of ordinary matters, in the life and use of *Men*, and weigh one with another.

Is it not as common in use, and indeed as needful to *Spit*, and to avoid another nameless *Leaving*, and to *Drink*, but to *Sleep* especially? If some of these, nay all may be spared, why not our *Meat* as well? Let us see a little, and by Example, because *Reason* is both too long, and too open to cavil.

(h) *Plin. l. 7. c. 18. & Athen. Dipn. l. 2.* (i) *Plut. l. 7. c. 19.*

To leave *Drink*, (*h*) which many have all their lives left; *Antonia* (*i*) the Wife of *Drusus* the *Roman* never spat; No nor the whole *Indian* Nation:

Fernel.

Fernel. (*k*) saith, he knew one that kept that nameless *Matter* forty days together: and although this answereth not the Question, yet it sheweth the truth of the former *holy Story*; for if he, in so foul and gross a Diet as the common Diet is, could so long want it; why not those *Men* for ever, in so clean and fine a Diet, almost empty and void of all *Leavings?* for the grosser sort, which make up this foul and shameless one, were left before as you heard, and the finer in that passage from the *Stomach*, through the former *Guts* were drawn all away, to the *Liver*, as the like is ever in us, and voided other wayes.

(k) *De part. morb. & sympt. l. 6. c. 10.* (h.i.k) *Sen. de Ira. l. 2. c. 12.*

To close up all; *Mecænas*, (*l*) *Augustus* his Minion, slept not one wink for his three last years space together, as *Pliny* reporteth. And thus we see these strange things fall out in proof: But how, I cannot stand to shew; first *Nature* suffers them; then *Use* and *Custom*, another *Nature*, brings them in, that we may well believe the like in this matter of *Meat* we have in hand: for as the (*m*) *Bear*, according to the guise of many *Beasts* that lurk in Winter, fasteth forty dayes; so (*n*) *Cardan* tells of a *Scottish* young *Man* in the *Popes* Court at *Rome*, that by use brought himself to *Fast* thirty dayes together, which by use might have been three Hundred, three Thousand as well, if he had ordered himself thereafter, by slow and creeping Custom, and by such Means as I set down before.

(l) *Plin. l. 7. c. 51. nunquam horam totam dormiisse, interpretatur. J. Lipsius ad Sen. lib. 2. de Ira. c. 12.*

(m) *Gonz. Ferdinand. Ovied. in fol. 261. & St. Albans Syl. Sylvarum, Cent. 9. Ex. 99.*

(n) *Sub Clement. 7. subt. l. 11. in p. 459.*

Vide Corn. Agrip. de Occ. Phil. l. 1. c. 58. in p. 118. & Keckerm. Syst. Phys. l. 3. c. 12. in p. 401. & Strozz. Cicogna. Palog. de gli in cant. pros. 1. l. 4. c. 6. sub finem. & Her. Mercurial. Av. 12. ad Hipp. περὶ ἀρχ. & Bernardin. Cario del Hist. Millan. part. 3. in fol. 216.

So we see, I say, great worldly Wonders prove plain and easie Truths in the sight of *Wisdome*; and that by

the means aforeſaid (where are moe than one, if this like them not, they may take another) it is poſſible for all *Men* by Kinde and Cuſtom, to keep their *Health* for ever: Let us come to the next point, that it is as well to be recovered, if it were loſt; and that all *Diſeaſes* may be cured: This is a point much harder than the firſt, even ſo beſet and ſtopt with all kindes of Letts and Incumbrances, that a *Man* can ſcarce tell which way to ſet a Foot forwards.

Firſt appears *Æſculapius*, *Hippocrates* and *Plato*, the chief among the *Grecians*, bearing in hand ſundry *Diſeaſes* of both kindes (both came by deſcent, and gotten by purchaſe) hopeleſs and paſt recovery, and giving over the *Men* that owe them for troubleſome to themſelves, and to the Common-wealth; Then you may ſee *Galen*, and his ſoft and fine Company with him, and thoſe with a long train of *Caters* and *Cooks* after them, loaden with all kinde of dainty *Drugs*, ſtand forth and cry, (*o*) *They have theſe many Ages, devoured heaps of Books, and took endleſs pains in ſearching out the Natures of ſingle Medicines, and making Mixtures of the ſame, and yet could hardly cure ſome Agues, and other leſs Diſeaſes: But for the four Stagers, to wit, the Gout, Leproſie, Dropſie, and Falling-ſickneſs, they could never heal them, and have for Oracles ſet them down incurable.*

(o) *Fr. S. Alb. de augm. Scient. c. 2. in p. 200.*

What were beſt to be done in this matter? What ſhall we ſet againſt the weight of ſo many great *Mens Authorities?* Marry, put them in Ballance, as we have done hitherto, and weigh them with Truth and Reaſon. But where ſhall we finde it, ſay they? As it is every where (as (*p*) *Democritus* ſaid) drowned in the Deep, ſo in this Matter it is ſcattered all about, and largely ſpred withall;

(p) *Cic. Acad. quæſt. l. 1. ſub fine. & Fernel. de abd. rerum cauſ. l. 1. c. 7.*

withall; for there be three things, and every one full of under-branches belonging to this *Art* and way of *Healing:* The first is knowledge of the *Diseases:* the second is the *Remedies* against them: and the third of the *appliance* of *Remedies*; All which should be traversed in this Discourse. But it shall not need, I hope, nay we must take heed how we enter into so large and long a Race, in so short and narrow a compass of time appointed: Especially being never run before by any of our worthy *Ancestors*, the wise *Ægyptians*, whose steps we strive to follow; for when they have once hit the Mark they shoot at, and gotten the *great* and *general* MEDICINE, curing with ease all *Diseases*; they think it straight enough, and an empty and needless labour (as it is indeed) to trouble themselves and their Children with large Rules about innumerable signs and causes of Infinite *Diseases*, and about such other small particulars in appliance.

Neither would I have you set *Paracelsus* and his heirs upon me, and say they have taken great and goodly pains in this field; you will then force me to speak my Fantasie. Though this *Man*, (to let his *Scholars* go, as too young yet) by great Light of *Wit*, wherewith he flowed, and by long proling about both with Eyes, Ears and Hands in the *Mysteries* of *Ægypt*, saw and performed many of their Deep *Secrets*, yea and found out some of his own worthy praise, (albeit I think a number feigned;) yet his *new Art* and *Rules* of *Healing* are not good in mine Opinion; for First, against the Example of his *Ancestors*, from whom he had received all things; and then in spight and disgrace of *Galen*, for mis-calling his *Country-men*, as you have heard; but

chiefly carried away with a mad and raging deſire of *Fame* and *Honour*; he took in hand, (a *Man* unfit to do it) to pull down and raſe the old Work of *Phyſick*, and to ſet up that ſtrange and famous *New one:* Then ſee how it is performed: He ſets down ſome falſe *Rules*, ſome waſte and idle, and ſome wanting; and all unconſtant, diſordered and unlearned! Where he doth well (as he doth ſometimes) he doth no more than was done before him, and brings in the ſame things diſguiſed with new, odde, croſs, and unheard-of *Names*, ſuch as may move Wonder at the firſt, but when they be ſcanned, laughter, (*q*) as *Tully* ſaith of the *Stoicks* like device in *Philoſophy*.

(*q*) *De fin. bon. & mal. l. 4. prope finem.*

And that I do not ſlander them, for this is no Cauſe, I could eaſily prove, if this place would admit ſuch a Volume. Wherefore, let us follow the true and right *Ægyptians*, and leave *Paracelſe* in this ill Matter, or light one, if it were good; and ſpend all our care and thought about that which is all, good *Medicines* and *Remedies* againſt *Diſeaſes:* with which old *Wives* in the Country, and ſimple *Men* on our ſide, (I mean, ſimple in reſpect of the *Græcian* Subtilties about Nothing) have healed moſt, nay even all *Diſeaſes*: and with which indeed the *German* (let us give him his due praiſe) hath utterly ſlain the *Græcian Phyſick*, and herein done much for *Mankinde*, by deſcrying and diſpatching our cloſe and ſecret *Enemy*, which under colour of friendſhip, and fighting againſt our Enemies, hath this long time betraid us, and done us much miſchief: which thing one of their beſt Captains and Pillars of their State, *Fernel* (*r*) by name, after he had been a while in *Ægypt*, began to ſmell at laſt, and to repent him of all his former pains,

(*r*) *De abdit. rerum cauſ. l. 2. c. 18. in p. 173.*

pains, (which we know were great) bestowed in that kinde of *Healing*, saying it to be but *Words, and the whole force and weight of this Art, to lean upon the Knowledge of the virtues of Medicines secretly hid and couched in the midst and Oyl of Bodies, to be fetcht out and gotten by skilfull means of Alchimy*, even of that *Art*, I say, which is so much condemned of his Fellows and Companions. To this Harbour also the best of his *Fellows*, before and since him have fled, and do daily fly apace, from the toil and trouble of their fruitless and barren dead Sea; Then let us shift our Sails, and fly as far and further too, I hope, if Tide and Wind and all, which we have at will, fail not.

But first let us describe that Haven of *Medicine*, and see what Marks it hath, and how it differs from other Creeks adjoyning, lest at our Journeys end we miss with more shame and grief, and suffer shipwreck.

A *Medicine* is that which kills the force of that which hurts us: and this it doth many wayes, and yet all to one end (which is the End of all doing and working) as I said before) for his Food and Sustenance; then let us come again and sort our Speeches. A *Medicine* heals us, and kills our Enemy, either by dulling or consuming it: for when it meets with the contrary of even strength (as when (*s*) *Oyl* and *Poison*, &c. joyn) then in Fight they neither eat up nor destroy each other, but both are dulled and weakned, and make one blockish thing, which *Nature* casteth out for an unlike and unkindly dead thing, which they call a *Leaving* (or *Excrement.*) But in case it be of more strength and power than our Enemy, then it quite destroys, devours and turns him into his own *Nature*; And this *Consumer* is either like the

(*s*) *Fernel. de abdit. rer. caus. l. 2. c. 19. in p.* 180. & *Fort. Liceт. de his qui diu sine aliment. vixerunt, l. 3. c. 42.*

the thing that hurts us; In which sore, even as every *Herb* of sundry qualities draws and feeds upon his own Juyce in a Garden, so one (*t*) *Poison* doth cure another, and all purging and drawing things do heal us, and all (*u*) *Fernel's* hid and divine Properties work by plain reason; Or else it is unlike and contrary; after which manner, As dry *Sticks* and *Towe*, and *Vinegar* quench wilde *Fires*, or other fat *Fires*, before *Water* whose fatness feeds it, for the stronger contrary quality quelling and eating up the weaker; so doth any cold and dry thing, as (*w*) *Bole Armin*, *Terra Lemnia*, &c. cure a rotten *Peison*, and so are a great number of Cures done; which onely course in word the *Grecian Physick* taketh, though not in deed; for we heard even now of two other wayes of *Healing*, which they themselves and other Folk did take unawares; though *Paracelse* found out the name, belike, of late, but he strayeth as much as they on that other side, when he thinks all *Cures* thereby performed.

(*t*) *Plin. l. 27. c. 2.*

(u) ἰδιότητες ἄρρητοι, *Fern. de ab. rer. caus. l. 2. c. 2. in p. 88.*

(w) *Fern. de ab. rer. caus. l. 2. c. 19. in p. 180.*

Now when the consuming *Medicines* have done their duties, *Nature* expels them for *Poison* and unlike strange things, according to the *Grecian* Rules, because all their *Medicines* were, by their own confessions, such. But if they had either Thought of the dulling *Nourisher*, which, as I told you, takes the nature of *Leaving*; or had known our *Mens* wholsome *Medicines*, they would have made another reckoning. But let them go, and let us set out in time towards the Haven of *Health*.

If the Art of *Healing* be nothing else but the matching of hurtful things and their stronger Enemies, (but equality will sometimes serve the turn) or Likes together, and the world be full of both these kindes of *Creatures*,

tures, following the nature of their Parents, the four *Beginnings*, which are, as we ſee, ſome like, and ſome contrary, one to another; Then ſure our *All-healing Art* is not impoſſible, and wanteth nought but a *Man* well skilled in the *Nature* of things, a *Philoſopher* by name; for I need not put in a *Phyſician* alſo, to know that other part, the cauſes of *Diſeaſes* which muſt be matched, becauſe, as *Paracelſe* well ſaith in that, he that knoweth the cauſes of Changes and Chances in the great *World*, may ſoon eſpy them in the little.

But our nought-healing *Leaches* will ſtep in and ſay, *Diſeaſes* are ſome ſo great, and in all ſo many, *Mans* wit ſo weak and ſhallow, and the *Medicine* ſo hid and drown'd in the deep of *Nature*, that it is not poſſible to finde them all; or if they were found, to apply them with ſuch diſcretion, as *Nature* might abide thoſe poiſoned frayes and battels within her: And again, that admit all this untrue, yet there be ſome *Diſeaſes* ſent from *Witch-craft* and *Sorcery*, and other means, which have their Cauſe, and ſo their Cure, without the compaſs of *Nature*; to let paſs our tickle ſtanding daily and hourly ſo beſet with *Deſtinies*, that a man can warrant nothing.

I marry, *Deſtinies* are too deep and bottomleſs, (to return ſtraight (*x*) *Homer-like* upon them) and therefore it were beſt indeed to let them go, and the applying of the *Medicines* with them; the rather, becauſe the other, (the former, I mean) is ſo ſlight a matter to a diſcreet and well-ordered *Leach*, ſuch a one as is pointed out by their old and famous Leader *Hippocrates*, who, both in this, and all other duties of his *Art*, hath made ſuch ſpeed, and ſo far paſſed all his *Fellows*, as none ſince

(which

(x) ἡμεῖς δ' Ὁμηρικῶς ἐγχεῖ λοιδῆσαι, *Plat. in Phæd. in p. 38.*

(which is a good time) could ever overtake him, no nor yet come ſo near, as to keep the ſight of him whom they had in chaſe, and followed. Then, for thoſe unſearchable and ſupernatural Cauſes, (as they call them) if they flow from unclean and wicked *Spirits*, (as ſome think) they are not the *Stuff* of the thing that hurts us, (though they ſometimes dwell in and poſſeſs the *Body*) but windy movers, workers and diſturbers of the peace and good order of our *Bodies*, much like unto thoſe fierce and ſudden changes of Weather, proceeding from the *Stars*, and working the like effect in *Mens Bodies*; ſo that ſith the neareſt Cauſe is *Natural*, let the reſt be what it will, and the Cure be done by *Natural Means*, as we ſee it ſometimes amongſt us. And therefore (*y*) *Paracelſe*, who puts the fault in the *Faith* of the wicked *Witch*, (a thing as far above *Nature*) yet holds it curable with a natural *Medicine*, which they call a *Quinteſſence*; Although I am not unwitting that ſometimes (his *Sickneſs* is ſuch) he bids us withſtand it with another as ſtrong a *Belief* ſet againſt it. But for my part, I cannot reach it with my Conceit, (let deeper Heads think upon it) How thoſe *Beliefs* and *Imaginations*, and other parts and powers of the *Soul* or *Minde* of *Man*, can ſo fly out of their own Kingdom, and reign over a forreign *Body*; when we know the whole *Soul* and *Minde* ſo faſt bound in durance, and ſo like to be, until it be the pleaſure of the great *Magiſtrate*, who hath committed them, to let them looſe at once, and ſet them out at full liberty, let old *Wives* buz of (*a*) *Hermotimus*, and ſuch like Tales, what they will.

(*y*) *Par. lib. de Philoſ. accult. Cap. de inſigni Magica abuſ. & quomodo in incant. illa abeat. Tom.* 10. *in p.* 27.

(*a*) *Plin. l.* 7. *c.* 52. *& Tertull. lib. de An. cap.* 44.

But if thoſe *Diſeaſes* ſpring (as ſome of Learning hold, and with Reaſon) from neither of both thoſe two Roots

Roots named, but from a foul and venomous *Breath*, sent forth from a Poisoned temper of the *Witches* Body, through the Windows of hateful *Eyes*, for *Thought* (*b*) fashioneth the *Blood* and *Spirits* almost at his pleasure; then all the Causes being ordinary, and agreeing to the course of *Kinde*, they may be cured and put to flight by the same course and means; which Opinion, (bear with the tarrying, it is worth the handling) taketh hold upon this Reason, because (as good *Authors* do witness) some *Beasts* of ranker Venom do bewitch and hurt after the same manner: As an old *Toad*, (*c*) by stedfast view, not onely amazeth and benums a *Weasel*, but also kills a young *Childe*: And by the same means the (*d*) *Benummer* hurts the little *Fish* and takes his prey; but most fiercely and mischievously of all *Creatures* in the World, the two *Monsters* in kinde, the (*e*) *Cockatrice* and (*f*) *Catoblepas*: Again, for that the *Eye* of a *Menstruous Woman* (as they (*g*) all report) doth spot the *Glass* which it beholdeth: And moreover because (*h*) *Pliny* out of *Tully*, forth of his Books which are lost belike, and many good *Authors* (*i*), telleth of many *Folk*, that through a Poisoned Prerogative, which a monstrous mark of a double-sighted *Eye* gave unto them, were able to bewitch to death all those upon whom that *Eye* was angerly and surely set and fastned: But chiefly because we see them that use this wicked Trade, to be by kinde of a muddy and earth-like Temperature and Complexion, brought by Age, (as they

(b) *Cor. Agrip. de Occ. Phil. l. 1. c. 63. & Fr. St. Albans Aug. scient. l. 4. c. 1. in p. 189.*

(c) *Card. var. l. 16. c. 89.*

(d) *Torpedo. Arist. hist. anim. l. 9. c. 37. & Plin. l. 9. c. 42. & Phil. de anim. propriet. c. 39. & Oppian. hal. l. 3. v. 149. & Fern. de oc. rer. caus. l. 2. c. 14.*

(e) (f) *Plin. l. lib. 8. c. 21. & Ficin. de vit. cœl. comp. l. 3. c. 16. & G. Pisid. lib. de*

Mund. op. v. 933. & Bodin. des Sorcier. l. 1. c. 6. in p. 46. (g) *Plin. l. 7. c. 15.* (h) *Plin. l. 7. c. 2.* (i) *Au. Gell. noct. att. l. 9. c. 4. & Rog. Bac. lib. de mirab. pot. art. & nat. cap. 3. T. C. Vol. 5. in p. 497. & Gaud. Merula. mem. l. 1. c. 2. & Cor. Agrip. de Occ. Phil. l. 1. c. 19. p. 40. & H. Salmuth. Com. in Pancirol. nova rep. Tit. 15. in p. 655.*

be moſt commonly) lone-life, and foul Diet, unto the pitch of *Melancholy*, that is, unto a cold and moiſt, dry Temperature, which is the moſt poiſoned and venomous Temperature in the world: for certain proof whereof, bring one of them out of that beaſtly Life, unto merry company, and full & dainty Diet, and within twenty days (as hath been found true by Report (*k*) of a good *Author*) the whole ſtate and order of her *Body* will be ſo changed, as it ſhall not ſuffer her to bewitch and hurt again.

(k) *Card. Va. l. 15. c. 80.*

To come to the next and chiefeſt point: Let us not ſay for ſhame, thoſe Helps and Remedies lie hid in *Nature*, too far for the Wit of *Man* to finde, unleſs we will accuſe our own ſloth and dulneſs: for *Nature* hath brought them forth, and laid them open as well as the *Poiſons* and hurtful things, or elſe ſhe were very croſs, and ill-willing towards *him*, for whoſe ſake, it ſeems, ſhe doth all things: Nay further, her good will is ſuch, as ſhe hath not onely laid them open, but given us wayes to come by them, and means of Speech, Hands and Wit alſo, far above all other *Wights* and *Creatures*. And yet ſhe hath not left us ſo, but leſt by chance we might go wide and miſs them, to ſhew her Motherly Love and Affection towards us, ſhe hath guided many witleſs *Beaſts*, even by common ſenſe, unto their ſpeedy help and remedy in their *Diſeaſes* (*l*), that we by the plainneſs and ſhame of that Example, might be taught and moved to ſeek & find us help in the like *Diſeaſes* (*m*). As to name a few not unworthy naming; ſhe maketh the Beaſt *Hippopotamus* (*n*) in time of his fulneſs and fatneſs to go to a *Reed*, and by rubbing a Vein againſt a Knot, to let himſelf Blood, and to ſtop it again by laying

(l) *Pudendumq; rurſus omnia animalia quæ ſint ſalutaria ipſis noſſe præter hominem. Plin. l. 27. c. 3.*

(m) *Vide Mathiol. Ed. del. in ſuo Diſcors. lib. de Dioſcoride.*

(n) *Plin. l. 8. c. 26.*

laying *Mud* upon it. A sick *Dog*, to seek an (o) *Herb* and purge himself; and the *Bear* to do the same, (p) after his long fast in Winter: She leads the *Panther* (q) when he is poisoned, to our foul and nameless *Leaving*; and the *Tortoise* (r), after he hath eat a *Viper*, to *Summer-Savoury*, and many such like Examples hath *Nature* laid before us, for our Instruction.

(o) *Canar. an. Plin. l. 25 c. 8. & Arist. hist. anim. l. 9. c. 6.*

(p) *Aron. Plin. l. 8. c. 36.*

(q) *Cic. de nat. Deor. l. 2. & Aristot. ubi supra* (o) *& de mirab. auscult. & Plin. l. 27. c. 11. & lib. 8. c. 27.* (r) *Arist. hist. anim. l. 9. c. 6. & lib. de mirab. auscult. & B. Porta. Mag. nat. l. 1. c. 10. De his omnibus & multò pluribus vide Georg. Pisid. lib. de Mund. Artificio V. 915.*

By the which, at last, wise and painful men of *Greece* (as themselves report, be they *Apollo*, or his *Son*, or whosoever) and by laying Reason and further Proof together, first made the Art and Rules of *Healing*, to know whence *Diseases* come, and how to Remove them: And then seeking all about for *Remedies* to serve each turn, by little and little they matched the most part of the lesser rank, with single *Medicines*; and for the greater ones, they doubled and coupled a-many of them together, Insomuch that at last (which was in *Hippocrates* his time) they were able to heal all, saving four of the greatest and deepest Diseases, the (s) *Gout*, the *Dropsie*, the *Leprosie*, and *Falling-sickness*. This race they have held on ever since, both in *Greece* and all the *World*: Thus much, with much ado, they could, and no more, leaving the rest, with one consent, uncurable.

(s) *P. Severin. Danus Idea med. Philos. c. 2. in p. 15.*

But to come to the point; What wrong this was both to *Skill* and *Nature*, they do easily see and laugh at, which know that in this labour, they did not onely oversee and skip the *Minerals*, the stoutest helps in the whole store-house of *Kinde*, (although they could dig

them out well enough to other and worſer uſes;) but alſo, which is all in all, did let Hermes skill of dreſſing *Medicines* (whereby weak things are made almighty) quite eſcape them.

Wherefore, to make up the Art of *Healing*, and to make it able to help and cure all *Diſeaſes*, came in (or rather went before them) the *Ægyptians* (*t*), *Men* in great favour with *Nature*, both for their ſoil and bringing up, ſo notably commended above all *Nations*, (having for example to move and teach them, even the great *Wight* of the *World*, as Hermes ſaith) for Wits to *deviſe*, and *Bodies* to put in practiſe: Whereby in ſhort ſpace, they unfolded the Knot, why the *Minerals* were of greateſt force and power againſt *Diſeaſes*: And ſoon after (which was a *divine Light* and *inſight*) they perceived the huge labour in ſeeking ſuch an infinite ſort of *Singles* and *Mixtures* to be vain and empty, and pitiful among *Wiſe Men*. Becauſe, firſt, (*u*) there is nothing hurtful and a breeder of *Diſeaſe*, but it hath the help and remedy for the ſame about him; for as the Wings (*w*) and Feet of *Cantharides*, the Fruit (*x*) of the Root *Bezar*, the Aſhes of *Scorpions*, *Toads* and *Vipers*, and divers other ſtronger *Poiſons*, both by *Nature* and *Skill* dreſt and prepared, do cure and heal their own and all other *Poiſons*; Nay, as all ſtronger *Likes* do cure their *Likes*, throughout the whole World of *Diſeaſes*; (*y*) Even ſo, when a *Man* hath once found out the thing that hurts him, he may, by eaſie skill, mingle and break the temper of the ſame further, that is, make it ſtronger, and able to eat up and conſume it ſelf as eaſily, without

(*t*) *Hom. Odyſſ. 4. v. 229, &c.*

(*u*) See *Purch. Pilgrim Tom. 2. l. 10. c. 1. ſect. 1693. of thoſe Trees which are Poiſon on the one ſide (the weſt) and an Antidote on the other. Henr. de Luithant Com. ſur le Treſor. de Treſ. de Chriſt. Gamon. in p. 90.*

(*w*) *Galenus; & Ætius, l. 13. c. 49. ap. Matthiol. Diſcors. ſop. lib. 6. de Dioſc. c. 1. & l. 2. c. 54.*

(*x*) *Cardan. Subt. l. 7. in p. 265.*

(*y*) *Jo. Iſaac. Holland oper. miner. l. 2. c. 4. T. C. Vol. 3. in p. 421.*

any

any further doubt, toil or labour. But especially, (z) because there is no one thing in the *World*, take what you will, that hath not all the Virtues of *Heaven*, and of the qualities thereof, within it self; that is not as good as all, and may not serve in stead of all; and that is not able to cure all *Diseases:* which thing weighed, and with discourse of *Wit* and *Reason* fully reached, they went to practise, and by the like sharpness of *Wit*, they found out as soon the kindly and ready way to dress and make fit those three kindes of *Medicines* aforesaid, which contain all the Art of *Healing:* All the rest are but waste Words, and grievous Toil, to tire a world of Wits about a bootless Matter.

(z) *Card. Subt. l. 5. in p. 186. & Sen. nat. quæst. l. 3. c. 10. & Arist. Metaph. l. 4 c. 5.*

But especially they rested in that one the last, which is enough alone; and yet not without great fore-cast to choose one of the best, or rather the very best of all, for their ease in dressing; though *Paracelse*, of late, was not content with this, but ran through the rest as well to spight his Enemy, as I said, and to make himself known and famous, against the Rule of *Wisdome* and *Virtue*, and the example of all his *Ancestors*.

But how hath every thing all the Virtues of *Heaven* and *Earth*, that is, all the *Curing* and *Healing* power of all things in the World? very well; you must remember that I proved above, all the Virtue and Power of *Heaven*, poured down upon these lower *Creatures*, to be nothing else, but *One self-same Life and Soul, and heavenly Heat in all things:* And again, that *All Diseases flow from Distemper, and as it were from discord of the kindly consent of the Body:* Then, that *that thing which is endued with store of Life, and with exact and perfect temperateness, seated upon both a subtile and strong Body,*

(which

(which all things are in the bottom) is able alone, by subduing his weaker Enemies, the distempered Diseases, by strengthning his fellow Life in our Body, and lastly by binding together again the Frame that was slipt out of Order, to do as much as all the powers and forces of all the Plants, Wights and Minerals in the World; that is, to put to flight all trouble of Diseases, and restore the Body to perfect health and quietness.

But how is all this done? we huddle up too many great matters together; It were good to mark them out more distinctly. When this hot (by the *Heat* we spake of) and strong tempered *Medicine* slips into the *Stomach*, it stayes no long digestion, being already throughly digested, nor looketh for any ordinary passages to be opened unto it, but as soon as it is raised out of sleep by his Fellow the *Natural Heat*, by and by he flies out and scowres about, even as fast as the (*a*) *Dolphin* after her prey, or as *Nature* her self, whom *Hippocrates* saith to pierce bounds and all to that purpose; that is, to seek his like food and sustenance, whereby to preserve his State and Being, which is the purpose of all things in the *World*, as it was said above.

(a) *Arist. hist. anim. l 9. c. 48. & Plin. l. 9. c 8. & Cicer. de Nat. Deor. l. 2. & Oppian. hal. l 2. v. 533.*

Now, there is nothing so like and near a perfect temperature in the World, as the *Æthereal first Moisture* of *Man*. This is best and most in the *Heart*, the Root of *Life*: then thither it hieth, and preyeth upon that part first, and that is the Cause why it presently restoreth a *Man* half dead, and as it were pulls him out of the Throat of *Death*; then it runs to the rest all about, increasing by that means the natural *Heat* and first *Moisture* of every part of the *Body*: When this is done, he turns back upon the parts themselves, and by encountring with

with them in the same sort, according to his might feeds upon them, and brings them a certain way towards his own *Nature*, even as far as we will by our usage suffer; for if we take it with measure and discretion, it will bring our *Body* to a middle and Mean *state*, between his own exact temperature, and the distemper of *Diseases*, even a better *state* than ever it had before. If we use it out of measure (*b*), it takes us up too high, and too near his own Temperature, and makes us unmeet for the Deeds and Duties of an Earthly *Life*.

(b) *Sendivog. tract. de Sulph. 1 p. 68.*

But in the mean while, and in the midst of this work, we must know, that by his exceeding *Heat* and *Subtileness*, which is gotten by his lofty workmanship, and which makes up his *Strength* above all things, it divides and scatters, like Smoke before the Wind, all distempered and hurtful things, and if they cannot be reconciled and turned to goodness, *Nature* throws them out as dead and unfruitful *Leavings*.

But how do we talk so much of exact and perfect Temper, when by the verdict of all the Quest in these Cases, there is no such thing found in *Nature*, save in *Heaven*, extant? Neither heard you me say that it floated aloft, but was sunk to the bottom of all *Nature*, notwithstanding by skill to be sounded and weighed up: for as *Heaven* was once a gross and distempered *Lump*, by the Divine *Art* of GOD refined and sundred away round to that place and nature where it standeth; Even so, one of our gross *Bodies* here below, being a piece of the same *Lump* also, and all one with that which *Heaven* once was, may by the like *Art* and Cunning be refined, and parted from all his distempered gross and foul drossiness, and brought unto an *heavenly Nature*,

Nature, and unto the *Nature* of the best and goodliest thing in *Heaven*.

And yet you must not take me so, as though I would have the *Minde* and *Wit* of *Man*, which is but a Spark of the Divine and great *Minde*, to be able to reach the excellency of his *Work*, and to match so great perfection; If he do but shadow it, and make a Counterfeit, that is, if he reach not so far as to make all things, but to mend a few by this his *Heaven*, all is well; it is as much as can be looked for at the hands of weak Mortality.

(c) *Vide Josquerc. Hermet. med. def. l. 2. tractatulo de quinta essent. in p. 284.*

Then this *Heaven* (*c*), nay this *Sun* of ours, is nought else but an *Oyl* full of heavenly *Spirits*, and yet in Quality of his Body, *just*, *even* and *temperate*, *fine* and *piercing*, *close* and *lasting*, able as well to rule this little *World*, as the great *Sun* is able to govern the great *World*. But what is he, say they, that can see the Divine *Art* and Way whereby God made his great and mighty *Work*? Or if he saw it, learn and match it by Imitation? None but he whom God hath enlightned, and unsealed his *Eyes*; then shall he easily spy the *Way* lying open in all places, and in all kindly changes; he shall see them pass and travel, I say, still by that course which Hermes calls soft and witty, that is, *kindly separation*: And if he be not swift and rash, but will have sober Patience, his own skill and labour shall be but little, and *Nature* her self very kindly will in her due time perform all, even all that *heavenly Workmanship*; And yet I mean not so, but that *Art* must accompany and attend upon *Nature*, though with no great pains and skill, both forward and backward in this Journey, (some know my meaning) untill she come to her wished.

wished rest, and to the top of all perfection.

If you perceive not, call to mind and consider the way whereby we made our *Æther* in the former *Chapter*, and matched our first *Moisture*, a thing *Æthereal*, I say, and almost Temperate: Mark what I say, there is a further end in the matter: hold on the same Means, whereby you came so far, which is the return I speak of, and you may reach it. Then you see the way to cure all *Diseases* by the third way of *Ægyptian* Healing, which they do, and we may well call the *Ægyptian* (d) *Heaven*; And yet it is a way far beneath HERMES *Medicine*, as we shall hear hereafter.

(d) *Vide P. Palmar. Lap. Philos. dog. sine Liban. rest. Cap. 15. in p. 89.*

But if they will not yield yet to *Reason*, but mutter and blabber out, still Country-like, that this heavenly *Medicine* of ours is over-high for the reach of *Mens* silly Wits here strewed below upon the ground, for other lesser and baser uses; and that no *Man* since the first *Man* hath ever yet been known to have found and wrought the same: I will not stand to beat *Reason* into such hard Heads, but go to the other two lower and weaker wayes of *Healing*, which the *Ægyptians* also found, but used not, and called the first *Mineral Medicines*, and the next *Mysteries* and *Secrets*, as may appear by *Parcelse*. We may fitly call this *Second Kinde*, because that is too large a *Name*, (if it be lawful for us, as well as for all learned *Men*, where a fit Word wants to make a new) we may do well, I say, to call it a *Cure-it-self*, because it is by that way of *Healing*, whereby every self-same thing, further broken, Cures it self; and the inward and hidden thing, as they say, the outward and apparent, by that course of *Kinde*, whereby the stronger-like eats up in trial, and consumes the weaker.

If this leave be once granted, we will borrow a little more for the other two likewiſe, becauſe their *Names* do not yet ſquare and fit our purpoſe; and call that *Heaven* a *Cure-all*, for that it doth ſo, and the next a *Cure-the-great*, becauſe the order of *Paracelſians* is, alwayes to match the greater and more ſtubborn ſort of *Diſeaſes* with the ſtout and mighty *Minerals*, and the reſt with thoſe hidden *Cure-themſelves*. Or at leaſt, in the lower rank of lighter *Diſeaſes*, with their *Likes* onely raw, as the *Græcians* uſe them, without any curious dreſſing.

Let us ſet forward afreſh towards the Matter; and becauſe the *Græcians* themſelves are able, if it hit well, to cure the *lighter ſort*, and to heal all but the four *Stagers* aforeſaid, we will leave the reſt for them, and ſo let this ſecond kinde of Healing go, called our hidden *Cure-themſelves*, and bend all our battery againſt theſe four, which they could never ſhake, and ſee how by force of *Mineral Medicines*, they may be won, and beaten down, and quite razed out of *Being*.

We ſee the poiſoned Spirits and Breaths of *venomous* things, with what force and might they come upon our *Bodies*, things in Nature and Quality ſet againſt them, and how they ſpoil, waſte and conſume them: If you do not ſee by *Imagination* with your ſelves, nor remember thoſe above-named that killed by *ſight*; hear one or two that work the ſame by *Touch* as violently. The (e) *Hare-fiſh*, a moſt cold and dry Creature, (to omit that ſhe makes a *Mans* Head ake by *Sight*) if you touch her aloof onely with a Staff, that her venomous *Breath* may go ſtraight and round together upon you, you die preſently: The Root *Baaram* in *Paleſtine*, (as

(e) *Lepus Marinus*, *Plin. l. 9. c. 48.* & *Mathiol. diſcors nel. l. 2. di Dioſcor. c. 18.*

(f) *Joſe-*

(*f*) *Josephus* writes) kills the *Man* that handleth it, and therefore they used to make a *Dog* pull it up, who thereby was put to death immediately.

(f) *Joseph. de bell. Jud. l. 7. c. 25. & Card. Subt. l. 8. in p. 310.*

To come into the *Body*, that costly *Poison* in (*g*) *Nubia*, in one Grain weight kills a *Man* out of hand; yea, stay but a quarter of an Hours working, and that one Grain divided will overcome ten *Men*. I hope you doubt not but these mighty *Poisons*, if they were like in *Nature* to the four great *Diseases*, and by little and little, in a proportion to be born by *Nature* to be set upon them, would be able easily, by their great *strength*, to devour and consume them, or else sure such heaps of *Poison* could not dwell so long within us, but would put out *Life* in a moment.

(g) *Card. Subt. l. 2. in p. 102. Joan. Leon. hist. Afric. l. 7. ap. Purch. Pilgrim. Tom. 2. l. 6. c. 1. sect. 7. in p. 831.*

Now, what are these poisoned *Vapours*, but most cold and dry *Bodies*, wrought and broken by natural mingling unto great *fineness* and *subtileness*, by this piercing swiftly all about, and by those contrary qualities overcoming? Then let us take the stoutest *Minerals*, such as are called *Middle Minerals* by our *Men*, or hard *Fuyces*, by *G. Agricola*, (to leave the *Metals* for a better purpose) be they *Poisons*, as some say, or what they be, I care not, and after we have by meer working clensed them, and stripped off their clogs and hinderances, broken and raised them into a fine substance, match them with their *Likes*, the hurtful things in our *Bodies*; shall they not let all the rest alone, and straightway cleave to their *Fellows*, as well as a Purging *Medicine*, and so devour and draw them out by little and little? If there be no *Likes*, I grant they will, (*h*) as well as that, fall upon their *Enemies*, our good *Fuyces*, and feed upon them.

(h) *Plin. l. 27. c. 2.*

Then what do you doubt? Is not a *Mineral Body* far better? and therefore, if it be raiſed to as great a *Fineneſs*, much ſtronger in Working, than the gentle and looſe temper of a *Wight* or *Plant*? Wherefore, theſe our *Mineral Medicines*, and *Cure-the-greats*, as we call them, ſhall, in any Reaſon, work more violently upon their *Likes*, than the natural *Poiſons* of *Wights* and *Plants* do upon their *Contraries*, both becauſe the Like doth more eaſily yield than the Contrary, and for that the lighter here is ſtronger.

But if you cannot ſee theſe things by Light of *Minde*, open your *Eyes*, & caſt them a little way into the School of *Alchimy*, into the leſſer and lower School, I mean of *Germans*, and you ſhall ſee the *Scholars*, eſpecially the *Maſter*, by ſtripping the *Minerals* but a few degrees, to work wonders: As to name three or four; By quenching the *Loadſtone* (*i*) in the Oyl of *Iron*, his proper food, they make him ten times ſtronger, able to pull out a *Nail* of a Poſt, and ſuch like: And by this kindly Pattern, they make artificial *Drawers*, not for *Iron* onely, but for all other things: (*k*) yea, and ſome ſo mighty, as they will lift up an *Ox* from the ground, and rent the Arm of a *Tree* from the Body, as the *Maſter* himſelf doth witneſs; who reports again, that he ſaw a *Fleſh-drawer*, that pulled up a hundred weight of *Fleſh*, and a *Mans Eye* out of his *Head*, and *Lights* up his *Throat* and choked him.

(i) *Paracel. de Tranſmut. rer. Tom. 6. in p. 235.*

(k) *Id. Archidox. l. 7. Tom. 6. p. 59.* & *Nomen illa Creago. Cardan. Subt. l. 7. in p. 280.* & *Scribit Albertus eſſe magnetem quendam qui hominum carnem non ſecus ac ferrum ad ſe trahat. Joach. Vadian. Comment. ad Jul. Solin poly. c. 65. in p. 314.*

They make *Binders* alſo, (*l*) to glew two pieces of *Iron* as faſt together as the *Smith* can joyn them: To be ſhort, they make *Eaters* (*m*) alſo, conſuming *Iron*, *Stones*, and

(l) *Paracelſ. ubi ſuprà ad (k)*

(m) *Idem ibid.*

and any hard thing to nought, in a Moment: And all these *Wonders*, and many moe, they do by certain *Reason*, if I might stand about it. In the mean while consider, if these, or any other such like *Minerals* were raised higher, and led to the top of their *Fineness* and *Subtileness*, and matched with their like *Companions*, or with their *Contraries*, if you will, those great *Diseases* in our *Bodies*, what stirs and skirmishes they were like to make among them, how easily they would hew them, pierce, divide, waste and consume them! But you must have alwayes special regard, that the *Medicines* be not liker our *Nature*, than the *Nature* of the thing that hurts us; for then they would first fall upon *us*, and let the *Diseases* alone; which heed is easily taken in *Minerals*, things very far off our Temper.

What is to be said more in this matter? I think nothing; unless through the Countenance of an idle opinion that reigns among them, they dare fly to the last, and of all other the most slender shelter, and deny our ability to break and tame, and handle as we list, such stout and stubborn *Bodies*. What? because you know not how to do it, will you fashion all *Men* by your own Mold? *Wise Men* would first look into the power and strength of *Skill* and *Nature*, and see what they can do, and measure it thereby, and not by their own weakness: Then shall you understand, that there is nothing in *Nature* so strong and stubborn, but it hath his match at least, if not his over-match in *Nature*, such is the *Nature* of things: But admit somewhat weaker, yet this, if he get the help of *Art* unto him, shall quickly wax and mend in strength, and be able easily to overcome that other. Mark how the Dregs of *Vinegar* (a thing

sprung

ſprung out from a weak beginning, and it ſelf as weak as *Water)* is able, if it be but once *diſtilled*, to make ſtouter things than *Minerals*, even *Metals* themſelves (all but *Silver* and *Gold*) to yield and melt down, towards his own wateriſh *Nature*. (*n*) Nay, which is more, the milde *dew* of *Heaven*, as they call it, wrought firſt by the *Bee*, that cunning *Beaſt*, and then twice or thrice by the *Diſtiller*, will do the ſame: that you may weigh with your ſelves, what not onely theſe, but other fiercer and ſharper things, (as *Salts*, &c.) were like to do upon *Minerals*: And by the way Conſider, if ſuch milde things as *Wine* and *Honey*, ſo meanly prepared, are able to ſubdue in that ſort the moſt ſtiff and tough things in the *World*, what they would, nay, what *Minerals* in their higheſt degree of dignity would do to the ſtouteſt *Diſeaſe* that can grow in our *Bodies*.

(n) *Paracel. Archidox. lib. 5. Tom. 6. in p. 37. & Hieron. Rubeus de diſtill. ſect. 2. c. 20. in p. 131.*

But I wear the time in vain, to ſpeak ſo much about ſo ſmall a matter; and yet ſith all are not of like Capacity, I will adde yet one familiar example: When a *Chirurgeon* goeth about to ſearch the matter ſomewhat deeply, if he thruſt at it with a *Butchers Prick*, he ſhall do nothing but move laughter; let him take a *Thorn*, and it will pierce ſomewhat prettily; but to do it throughly, and at his pleaſure, he will uſe (though to the great grief of his *Patient*) a fine and long *Inſtrument* of *Metal*: But a right *Chirurgeon* (the common ones are but *Butchers*) ſuch an one as is a *Phyſician*, nay a *Philoſopher* alſo, would touch his *Tool* with a kinde (*o*) of *Loadſtone*, (ſuch as is to be found) to make it pierce throughout the *Body* without all Senſe and Feeling.

(o) *Card. Subt. lib. 7. in pag. 280. & chriſtofle de Game en ſa ſemaine apud H. de Linchant Sieur de Monlion. en ſon Comment. ſur le Treſor des Treſors du dict Chriſtofle in p. 33.*

Even

Even ſo a good *Phyſician*, ſuch an one as is not often ſeen, if he have to encounter with our greateſt Enemies, thoſe four we ſpake of, would not, I hope, be ſo mad as to thruſt at them with the raw and blunt *Herby Medicines*, no nor although they be ſharpned by plain *Diſtillation*; neither would he, I think, for pity, ſting the poor *Patient* with the Martyrdoms of rude and rank *Minerals*, unleſs they were made into a fine and clean, and a kinde of temperate quality, which would work mightily to vex and ſpoil his *Enemies*, but feed and comfort, or at leaſt not offend and hurt his Friend the *Patient*: This is the *Medicine* which a good and wiſe *Phyſician* ought onely to ſeek and uſe; if he cannot finde it, let him uſe the *Cure-themſelves*: But ſuch a thing as this, I ſay, brought to this equality and fineneſs of frame and temper, (were it at the firſt *Wight*, *Plant* or *Mineral*) was it which our *Father* and *Founder* (*p*) HERMES ſaid is like to *Heaven*, and the *Strength* of all *Strengths, piercing and ſubduing all things*.

(p) *In Tabula Smaragdina.*

This is it that warranted his *Sons* to avow ſtoutly, (*q*) That *Art* was ſhort, and *Life* long, and all *Diſeaſes* curable; when *Hippocrates* (*r*) the *Father* of them, was driven by the infirmity and endleſs matter of his weak and feeble *Medicines*, to cry out in the firſt ſetting forth, that *Art was long, and Life was ſhort*: And whereas both he and all his Off-ſpring were fain to leave many *Diſeaſes* helpleſs, to the great ſhame of *Art*, and plague of *Mankinde*; Is it any marvel, when as they prick at them, as I ſaid, with a *Butchers Prick*? Nay, ſee what they do by their practiſe; They be ſo far from all help and comfort to the *Patient*, in greateſt danger, that they increaſe his Miſeries many wayes, except that great eaſe

(q) *Paracel. Com. in Hippocrat. Aphoriſm. Tom. 5. in p. 100.*

(r) *Hipp. Aph. 1.*

eaſer of all pain, and their common Medicine *Death*, be quickly adminiſtred. Firſt they make the *Patient* ſuffer the puniſhment due to their own proud and ſlothful Idleneſs, burthening his weak *Stomach*, with that labour of looſing and ſundering the *fine* from the *groſs*, which they ſhould before have taken in their Glaſſes: And then, by doing the ſame often, they clean tire his feeble *Nature*, (as it would tire a *Horſe*) when as by ſtripping off the foul and groſs *Stuff*, that dulls the working, and retaining the *Virtue* in a narrow ſtrong body, they might do as much, and without hurt, at one time, as they do now at Twenty: And laſtly, becauſe their *Medicines* applied are of ſmaller power, and weaker than the things that hurt us, they feed, nouriſh and ſtrengthen the *Diſeaſe* and *Sickneſs*.

But for all this, (to cloſe up this Matter) if ſome of this Company and ſide of *Leaches* have been and are yet ſometimes able to heal all *Diſeaſes* in our *Body*, (though with much ado, as you have heard) ſave the four Remedileſs, yea and thoſe as well in their Spring, and before their Ripeneſs, as they themſelves report; Is there any proportion in *Geometry* (let *Galen* lay the Meaſures) why the *German* mighty *Medicine*, which I call the *Cure-the-great*, paſſing theſe in power, as much as the Ripeneſs of a *Diſeaſe* is above the Spring, ſhall not over-match the ripe as well as the green *Diſeaſes?* Wherefore, if there be no doubt left, but this plainly true, that albeit the *Gracians Art* is weak and halting in this work of *Healing*, yet the *Ægyptian*, or as they now term it, the *Paracelſian* and *Mineral Skill* is ſufficient and able to cure all *Diſeaſes*, then I have paid the whole ſum of my Promiſe, touching the ſecond means and help

help to BLISSE and HAPPINESSE, and we may go to the third at our pleasure.

But first it were meet, while the time and place very fitly serveth, to do a good Deed, (and this is the drift of my Travel) to admonish and exhort the *Grecian Leaches*, whom I like for their *Learning*, and pity for their *Mis-leading*, (although it be grievous, (*s*) I know, for old *Scholars*, worn in a kinde of *Learning*, to unlearn all, as it were, and begin again) for their own Credit and Virtue, yea and Profits sake also, if they esteem the best, to leave those gilded Pills and sugred Baits, and all other crafty Snares, wherewith the *World* hath been so long caught and tormented; and to seek this one, heavenly, plain, and (to you that be Learned) easie, ready, true and certain way of healing *Diseases*.

(s) *Etenim qui in Galeno nunc consenuimus, &c.* *Sev. Danus Id. med. Phil. cap. 1. in p. 5:* & *S. Albans Aug. Scient. l. 5. c. 2. in p. 233.* *Quia turpe putant parere minoribus, & quia Imberbis didicere senes perdenda fateri.* *Horat. l. 2. ep. 1.*

I think before-times they were not greatly to be blamed and accused, but of dulness and weakness in *Understanding*, in not espying and seeing this Perfection, and supplying of all their Wants; But now since of late they have been so often warned, not with Words onely, but with Examples of Learned *Men*, *Matheolus*, *Gorraus*, *Fernelius*, *Severinus*, *Danus*, and other such like, which have and do revolt, and fly away from them daily; yea, and by the certain and sufficient both written and living *Witness* of the Deeds of *Paracelsus*, it were Impiety to stand still. Well, few words will serve to Wise and Virtuous *Physicians*, such as are of themselves forward.

But there is another, and (I am afraid) the greater sort, less honest, more idle and covetous, full of windy Pride and Words, but empty of all good *Learning*, with whom gentle warning (no though the *Truth* her

ſelf ſhould come in perſon) would prevail nothing: who care not, it ſeems, to behold half *Mankinde* to periſh for want of help and ſuccour, rather than they would either blot their Credit, increaſe their Pains, or loſe their Gains, and which not onely ſpeak foully, and write fooliſhly againſt this over-flouriſhing *Virtue*, but alſo, like the giddy *People*, where they catch the *State*, baniſh the *Men* that hold and poſſeſs it: Whereas, if it were a good *Common-wealth*, ſaith (*t*) *Ariſtotle*, the matter would be ſo far from Baniſhment, as they would deem ſuch a *Man*, as well as the *Laws*, (for he is himſelf a *Law*) exempt from all Obedience, and judge him worthy to be followed and obeyed as a perpetual *King*.

(t) *Polit. l. 3. c. 13.*

This untowardneſs and crookedneſs in *Men*, cauſed all our *All-healing Anceſtors*, from time to time never to abide their Sentence, but (to the great hurt and loſs of *Mankinde*) to go into willing Baniſhment:— You have eſtabliſhed a kinde of Government among you, (to purſue the ſame Like a little) wherein you rule alone over the weak and ſorry Subjects of *Mens Bodies*: Then their *Health* and *Safety* you ought to ſeek onely, (beſides enough to maintain contented eſtate, which (*u*) *Plato* allows his Governours) and not profit onely, (that were *Tyranny*) both for Humanity and Religion ſake; for to omit Religion, which they do lightly omit, if a *Leach* begin once to make a prey of *Men*, he is not onely no *Man*, but a moſt fierce and cruel *Beaſt*; not ſo fit to be compared and matched any where, if you ſeek all over, as with that miſ-ſhapen Monſter of *India*, (which *Ariſtotle* deſcribes and calls (*w*) *Mantichora*) which being by Kinde, or Cuſtom, (I know not whether) very greedy

(u) *Plat. Polit. 3. ſub finem.*

(w) *Ariſt. hiſt. anim. l. 2. c. 1. & Plin. l. 8. c. 21. & Jul. Solin. polyhiſt. c. 65. & Phil. de anim. propriet. c. 35.*

greedy upon *Mans flesh*, is with manifold and wonderful helps furnished and armed unto it; first with a *Face* like a *Man*, and *Voice* like a *Trumpet*, two fit things to allure and toll him in; and then, if he fly, with the swiftness of a *Hart* to overtake him, and darts like a *Porcupine*, to wound him afar off, and with the *Tail* of a *Scorpion*, as it were a poisoned shaft near hand to sting him; furthermore, lest all this might not serve, by reason of Armours he hath *Feet* like a *Lion*, fiercely and stoutly to tear him, and three rows of *Teeth* on each Chap for speed in devouring.

Apply *You*, and your *Apothecaries* the rest of your selves in secret; for my part, as I am sorry to see evil done, so am I as loth to speak evil of it; and sure, were not the great grief and Envy I do bear, and always did, to see desert trodden down by such unworthiness, and some little hope besides, to hear of your amendment, and so of the return of the *Truth* and her honours out of banishment; you should have found me, as I have been long, and mean to be longer, quite dumb, and Tongueless, both in this and all other Matters.

Do not think I speak of Spight, or for hope of gain, or for any such matter; There is no cause, God knows, I am no *Physician*, never was, nor ever mean to be; what I am, it makes no matter. Let us go forward.

Chap. III.

Of Youth.

Albeit we live *Long* and in *Health*, yet if our *Bodies* be weak and unwieldy, as it is in *Age*, it muſt needs lett and clog us much in this happy Race; Wherefore the third help and ſtep to Blisse, that is, *Youth*, was not idle, nor out of Order. Then what is *Youth?* They know beſt that have loſt it; It is the moſt active, fruitful and beautiful ſtate of the *Body:* Theſe be the Marks and Differences whereby we may know it from all things elſe; I mean *Activity*, not in deeds of *Moving* onely, but of *Life* and *Senſe* alſo: This is it which makes up the *Nature* of *Youth:* The other two Marks are taken in, not as needful helps, either to *Youth* or Blisse, and ſuch as may not be ſpared, (eſpecially *Beauty*) but becauſe they be very notable Marks, as I ſaid, to know *Youth* by; and that as we heard of true *Honour* and *Pleaſure* above, ſo theſe will alſo perforce hang on and follow, though they be unlooked for and unregarded.

Then this is the matter under-hand in this place; This we muſt prove poſſibly to be kept and preſerved unto our lives end; yea, and although it were loſt before, that it may be gotten again and reſtored: And yet, firſt, as our *Natural Heat* is the cauſe of our *Being*, ſo

so the cause of our best Estate and *Youth*, is the flower and best estate of it, that is, his chief strength and quickness: Then keep or recover this, and all is done.

But we had need be sure of this, that the flower of *Heat*, makes us *Young* and flourishing, and sure by proof and experience, the best assurance in the World; Let us look all over, and we shall finde it so.

To begin with *Plants*, although their life is dark, and they be but lame and unperfect *Wights*, (for (x) *Plato* gives them sense) yet their flourishing and decay, their Youth and Age, (as I may term them) do clearly follow the quickness or dulness of their in-bred *heat*, caused by the two Seasons of *Summer* and *Winter*; as appears in (y) *India*, where for the continual heat and moisture and *Summer* of the *Country*, no *Plant* feels Age, or fall of the Leaf, (that word is idle in those parts) save *Fen-greek*, because by a strange property besides the rest, it hath strange cooling above the rest, standing in *Water* first, and then somewhat deeply from the *Sun*. Nay, (z) amongst us we see those *Plants* which are Hot and Dry, sound and hardy, able to withstand the force of *Cold*, to keep their leaves in *Winter*.

Moreover, keep off that starving *Cold*, and cherish the *Life* within, and you may help and amend *Nature*, and make any *Plant* flourish and bear in *Winter*. How is that? But an easie matter, (a) plant it in a Stove, and cover the Root with Horse-dung, and the rest with Chaff, and you shall see the proof, if not the profit worth your cost and travel. The same is seen in *Beasts*; But let us leave the middle, that we come not to the end too late.

(x) *In Timæo & De Plat. testatur Cl. m. Alex. Stro. 8. in p. 555. & Tho. Campanella de sen. rerum, exert. l. 3. c. 14.*

(y) *Card. Subt. l. 8. in p. 312. & Gonz. Ferdin. Ovied. hist. of the West Indies. & Mathiol. Disc. nel primo lib. di Dioscor. in Præm.*

(z) *Card. ubi supra (y)*

(a) *Tho: Erastus disput. advers. Paracelf. par. 2. in p. 181.*

Then

Then why are *Children* and *old Folk* less active, fruitful and beautiful than the *younger sort*, but for want of *heat?* for let the *Sun* the first day, as *Galen* saith, or before the Birth, as I shewed, be greatest in store, bulk and quantity, because it waxeth and waneth still with his food, our first Moistner, and this from thence decayeth daily; yet this *quality*, *strength* and *activity*, which maketh him worthy the name of *Heat*, is then little, as drowned with over-much forreign and strange wetness, (like as we see in a green Faggot) and unable to work his will, and shew himself, either to knit the Sinews for Strength, or concoct the *Blood* for Seed and Colour, before that forreign moisture be spent and gone, which is not in long time.

Now for old *Folks*, what is so clear as this, that by reason of the daily decay of the food of *Life*, the fainting heat, lets the strong knot of *Strength* and *Lustiness* slack and loose again, and the good concoction and colour of *Blood*, which before made *Seed* and *Beauty*, to decline and grow to waterishness? In the same case are sick *Men* and *Women* for the same cause; And albeit *Women* have their *Seed*, yet it is not hot and quickning *Seed*, but a dead *Stuff*, onely fit to receive *Life* and *Fashion*: And admit they be more (*b*) fair and smooth than *Men*, which are hotter, it comes by chance, because the foul *Leavings*, the blemish of *Beauty*, by the force of manly *heat* are driven outwards, when the slackness of the heat of *Women* suffers them to remain within, and turn into *Menstrues*, a thing more grievous, and noisom, in truth, than *Beauty* is delightsome. And thereof (*c*) *Aristotle* very well calls her a *Weak Man*, which our Tongue more fitly calls a *Wombed-man*; and he

(b) *Arist. de gener. anim. l. 1. c. 19.*

(c) *ubi supra cap. 20.*

he makes the *Male* in all kindes, to be that which is able to concoct the Blood; and that which is not, the *Female*.

Then, if it be cleared of all doubt, that the chief strength of *heat* is the cause of the flower of *Age* and *Youth*, and nothing else in the World; Let us take and stick to that matter, and see how that may be maintained first, and then restored.

I will not urge the way of upholding *heat* in *Plants*, aboveſaid, nor yet the witnes of the *German*, who hath found out means for the same, both in *Plants* and *Wights*, as he teacheth in his *High Opinions*; Nor yet make Account of those Examples, which by course of *Nature* & good Order of Life have done well, and drawn near to this matter, as of *Lucia* (*d*) the Player, who pronounced upon the Stage at *Rome* an hundred years together; nor of *Cornelia*, who bare (*e*) *Saturnine* the *Consul* after sixty two years; nor yet of *King Massiniſſa*, who about Ninety got a *Childe*, and ever travelled both in Frost and Snow bare-headed; nor of such other like, notably marked with long continued *Life* and *Lustineſs*; I will come to the point at once.

(d) *Plin. l. 7. c.* 48.

(e) *Plut. l. 7. c.* 14. & *Val. Max. l. 8. c.* 13.

(*f*) *Pliny* (such an *Author*) reporteth, that the whole Nation of *India* liveth long free from all *Diseases*, well-nigh, and grief of *Body*, not once touched with ache of *Head*, *Teeth* or *Eyes*, nor troubled with spitting, all the great Companions (as we see) of *Age*, that we may gather by likely gueſs, when they know not the Companions, the thing it self is unknown to them: But what needs any gueſſing, when the same *Man* for certain, and in plain Terms assureth, That in that part of *India*, where the *Sun* being right over their heads casteth no

(f) *Lib. 7. c.* 2

shadow,

shadow, the *Men* are five Cubits and two handfuls high, and live an hundred and thirty years, never waxing *old*, and being when they Die, as in their middle *Age*, and chief *Strength* and *Lustiness?* what needed more words? If this Report be true, as we may not easily doubt of such an *Author*, then sure this matter is not impossible, as they would have it, but all *Men*, if they lived in such an *Air*, and took so good a race of *Life* as I described, (I must still fly to that succour) might preserve their *Youth*, and never wax Old, until the term and stint of *Life* appointed. Or if this kinde of teaching be now somewhat stale, and bare with wearing, yet perhaps some other means may be found for the matter, in the Storehouse of *Skill* and *Cunning*. Let us see, much more briefly than we have done before, because this part is already well-nigh dispatched; so straight is the link of all these helps, that one can scarce be loosened without the rest, and all must go together.

Then, what means may we finde? what preserveth this natural and heavenly *Heat* of ours? the common use taketh hot Meats and Drinks, and thinks that these preserveth *Heat* and *Nature*; as simply, as if a *Man* should put *Lime* to the Root of a *Tree* which he loved; for as this hastneth the Fruit with *Heat*, but kills the Stock with *Drought*, and soaking up the lively juyce and moisture, so in them their hot *Meats* out of kinde, laid to the Root of *Life*, quicken and stir up the *Spirits*, the fruit of *Life*, for a season; but withall under-hand, drink up and waste the first *Moisture*, that is, the whole Stock of *Nature*: and so by softning thus the hardness of *Age*, as if it were (g) *Iron* in the *Fire*, they make it seem for a time *Youthful* and *Lively*, yet it is but a vain

(g) Plin. Nat. l. 11 p. 527.

and

and empty shew and shadow; and as *Iron* when it comes out of the *Fire* is the harder for it, so they make their *Age* more unwieldy, and draw it on the faster by that means. And that is the very cause, together with Care and Pleasure, why *Princes* and *Nobles*, by drying up their Bodies in that sort, live not so long, for the most part, nor in so good Health, as other *Folk*; and depart especially at such times (if the Report be true) as those *bushed Stars* called *Comets*, appear. Because whether it be a stedfast *Star*, or an Elemental *Flame*, (I am not to dispute such Questions here) it is never seen but in very fine and dry Weather, which consumes dry *Bodies*, and sends them packing; and besides, (though it be besides my purpose) turns good humours into scum, called *Choler*, cause of Broil and Sedition; and so making, as we see, (*h*) the *Bush-starr* a plain sign of both these matters, but causes of neither.

(h) *Card. Subt. l. 4. in p. 157.*

What then preserveth *Heat?* Learned *Men* have brought in certain fine, fat, and aiery *Meats*, as *Butter*, *Oyl* and *Honey*, and (*i*) commended them for very great helps and means to preserve *Life* and *Youth*, (for both are done by one way, and under one) but especially one of them, that is, *Honey*, have they lifted up above the rest, for this the *Bee*, that little, cold and bloodless *Beast*, by reason it is both made of, and fed with the same, liveth so long above that kinde of parted *Wights*, even (*k*) eight years, as they report; and because *Manna* that famous Nourisher unto *Man*, is nothing else but *Honey*, (*l*) a *Dew* concocted in Hot Countreys by the heat of *Heaven*, in stead of the *Bee*; and for such like Causes too long to be told in so short a race of Speech, as I have throughout appointed. But these *Men* are

(i) *Vide Plin. l. 11. c. 12. & Lib. 22. c. 24. & Athen. Deipnos. l. 2. in p. 46.*

(k) *Card. Subt. l. 6. in p. 365. At Arist. lib. de respirat. cap. 4. septem tantùm annos vivere ait.*

(l) *Arist. Hist. anim. l. 5. c. 22. & Card. Subt. lib. 21. in p. 695. & Scal. Exer. 7.*

wide, as well, though not so far as the former; for if you remember well, when we spake of things that preserved *Life*, (which is nothing else but *Heat*) there were found onely two belonging to that use, *like Meat* and *Exercise*; and that (to let pass *Exercise*) although the finer Breaths of the outward *Air*, or of *Meat*, may serve to feed the *Æthereal Spirit*, which carrieth *Life*, yet our heavenly *Heat* must have finer food, an *Æthereal Body*, which is ready and at hand no where in *Nature*, save in our first *Moisture* of our Body.

Then this fat and aiery *Meat* of theirs, may help to lengthen *Life* & *Youth* indeed; but not directly by feeding *Life*, & maintaining the first *Moisture*, but by another by-way procuring *Health* & *Soundness*, (for Sickness and Disease bring Age and Death apace.) And this is because for their great cleanness, whereunto they be wrought by *Nature* and *Art* together, they neither breed (as other *Meats* doe many) any drossy *Disease*, nor stop the *Lives* and *heats* free course and passage.

Sith then there is nothing in the world within the compasse of reach, able to maintain and nourish *Heat*, but it must needs faint and wane daily with our first *Moysture*; How falls it out, say you, that those *Indians* so kept their *Youth* without waxing Old, as we heard out of *Pliny*? I cannot tell, unlesse the *Sunne*, for that great and familiar acquaintance sake, hath *favoured* and blessed them above all People, and brought down *Æther*, and given them to nourish them; for their Soyle and Meat, because it lyeth right under the *Suns* walk and travel, (*m*) is not through extreme heat uninhabitable,

(m) *Card. Subt. lib. 1. in pag. 122. & Pallad. Spagyr. cap. 23. in p. 307. & Marcell. Paling. in Aquario. & Guid. Merula memorab. l. 5. c. 14. & S. Alban. Nat. Hist. cent. 4. exp. 98. & Pet. Mart. Decad. 3. l. 1. & Jos. Acost. Nat. Hist. Jud. li. 2, c. 8, 9, 10. & G. ovan. Boter. relat. universal. par. 1. li. 4.*

(as

(as in times past some fondly supposed) but of all other the best and most temperate, by reason that extreme Heat of *Heaven* is most equally answered, and justly tempered with Cold and Moisture of the Ground proportionable; which thing they knew not, because their Eyes were set too high, to see the lower cause and course of *Nature* most plain and certain.

For GOD, when he meant to make our changeable *World* here below, by a wonderfull fore-sighted Wisdome, stinted the *Sun* within the known bounds, the *North* and *South* turns, (which they call *Tropicks*) lest if he had run round about, he should have worn and wasted it every where alike, and made it smooth and even in all places, and so all either dry *Ground*, or a standing *Poole*, both unfit for the variety of Change, which he meant to see play before him. But now he is so curbed and restrained within those bounds aforesaid, he can wear the Ground no farther then his force can reach, nor any otherwise than as his Force serveth: (*n*) So that the *Earth* must needs be most worn and lowest where it lyeth within the compasse of his Walk, and so rise by little and little on both sides without the *Turnes*, untill it come to the top and highest pitch, where it is furthest off; that is, under the Pins (which they call *Poles*) of the World.

(n) *Gonzal. Ferd. Oviedo, Hist. of the west Indies fo. 183.*

Then here, for the Coldnesse, the *Earth* is fit to thicken the *Ayre* and breed *Water*, and for the bent and falling to send it down to the widest and lowest part; where by the great strength of *Heat* it is drawn upon heaps, and in great plenty; and for this cause, and the length of the *Night*, it cannot scatter abroad, and vanish away to nought, but thickens apace, and fals again abun-

dantly, raining three or foure times a day; whereby we may judge that this middle girdle where our *Indians* inhabit, cannot be ſo broyled and unſufferable, (as ſome have avowed) but in all reaſon very milde and temperate, and think, that as the *Sun* meant to favour all parts as much as may be, ſo chiefly, and above all that (as Reaſon, yea and Neceſſity bound him) with which he is beſt acquainted. And as this is certain (by report of all *Authors*) in all other things, yea and in *Men*, touching all other Gifts and Bleſſings, ſo we may gueſſe this one, which we have in hand, was not skipt and left out in ſo large a Charter.

But for all this, and in good ſadneſſe, (we have but argued hitherto) it is not good to ſeek diſpence againſt the Law of *Nature*; and it were better to diſcredit *Pliny* the Reporter (though he be never ſo good an *Author*) than *Nature* her ſelf the *Author* of all things. For this *Story* is ſet againſt the whole courſe and drift of *Nature*, whoſe Works as they be not woven and made up at once, ſo they decay and wear away by little and little: And therefore admit theſe men of *India* by ſpeciall Licence from above, doe bear their Age *freſh* and *young* a long time, in reſpect of other *Nations*; yet we muſt in no wiſe think this is for Ever, and untill Death, as *Pliny* ſaith; for then they ſhould not dye and depart as other *Men* doe, naturally, which is, when Age creeping on, and changing by little and little, is at laſt made ripe and falling; but rather by ſome ſudden force be taken, and as it were delivered by and by to the hands of I know not what Hang-man amongſt the *Deſtinies*, to be cut off and put to death by Violence. But what Force can that be? Nay I aſſure you farther, that if the ſtock of *Sickneſſe*

neſſe and *Diſeaſe* were away, as, ſaith he, it is almoſt, they might live for ever; another breach of the never-broken Laws of *Kinde*.

Wherefore let this Story goe, and us hold this rule of certain, that by reaſon there is no other *Food* for naturall *Heat*, open in *Kinde*, but our firſt *Moiſture*, which becauſe for want of ſupply, it likewiſe waſteth daily, *Youth* muſt needs by *Nature* fail away, and cannot laſt for ever: And yet we muſt alſo (to come to the purpoſe) remember how it was full often above proved, that ſuch a ſupply of due food of *Life*, were to be made by *Skill*, and fetched out of the bottome of Naturall things, by the Divine *Art* of HERMES. Wherefore to avoid the jarre and ill ſound of our often beating upon one thing, our *Cure-all* and *Heaven* above declared, is it that feeds our hearts, that holdeth and preſerveth *Youth*; This is it, I ſay, that doth the deed, for many cauſes ſet down before: I will ſend them that cannot come hither along the right way, back again to take all before them.

But there is another thing, *Motion*, I mean, that helps to bear up the ſtate of *Life*, and *Heat*, which I ſcant touched there, and yet it ſhould be handled; becauſe although it be not ſo needfull as the former, yet it cannot in any caſe be wanting: For as a Martiall People, like unto *Mars*, (as we term it) and Valour it ſelf, loſeth his Glory and Brightneſſe in Peace and Quietneſſe; So this *Heat* that rules our *Body*, though he be never ſo ſtrong and luſty, yet he cannot ſo ſoon reſt, as he decayes, and, as it were, ruſts with Idleneſſe: Nay, the *Body* it ſelf, being (as I ſhewed above) an ayery and fiery temperature, muſt needs have quick *Motion*, as one of the two Pillars of his Eſtate; And therefore

Plato

(o) *Plat. in Timæo. Plutarch. lib. de Præcept. ſan. ſub finem.*

Plato, (*o*) by the Example of the great *World*; very well adviſeth us ſtill to move both *Body* and *Mind*, and that together, if we mean to have them long to continue. And we find his counſell good by daily proof, when we ſee thoſe that move the *Memory* moſt, as wiſe and learned *Men*, to hold it longeſt; but becauſe they doe not for the moſt part exerciſe their *Body*, to loſe that quickly; whereas, quite contrary, the common ſort, by reaſon they move this much and that other little, are a great while in *Body* luſty, when their *Memory* is gone as quickly.

How *Moving* increaſeth *Heat*, appeareth in all places, firſt in the ſpring of all *Heat*, the *Sun* above, which could in no wiſe ſerve to ſtretch ſo far, as to heat half the *World* at once, if thoſe huge heaps of heavenly *Beams* and *Spirits* were ſhut up faſt, as they be in *ſtones* and *metals*, and ſuch like cloſe and hard lower lodgings, and not (as we ſee them) moſt free, quick, lively, and ſwiftly ſtirring: (*p*) No more doth any *Fire* below burn ſo fiercely, as that by a cold blaſt driven up cloſe together, we ſee to move, and ſtir moſt lively.

(p) *Card. Subt. l. 2. in p. 81.*

To paſſe the *Lightning*, (as the ſwifteſt, ſo the ſtrangeſt *fire* in the World) and a number more ſuch proofs, (for what ſhould I ſtand ſo long upon ſo plain a matter?) *Motion* doth not onely increaſe *Heat* where it is, but beget and purchaſe it of nothing: and not onely that way which every Man ſeeth by rubbing two hard things together, but alſo by grating an hard thing againſt the ſoft and yielding *Ayre*, which is ſomewhat rare, yet known to the (*q*) *Babylonians* in time paſt, when they uſed to roaſt *Egges* by whirling them about in a ſling, in the ſame manner. And ſo thoſe

(q) *Card. Var. l. 7. c. 39. Cœl. Rhod. Lect. ant. l. 8. c. 12. Jo. Heilfield Sphynx Theolo. cap. 6.*

Ar-

Archers (r) that have seen the leaden Heads of their *Arrows* to melt in flying; so great a father of *Heat* is *Motion*, that we may judge easily he is able to keep it, when it is once gotten.

(r) *Arist. de Cœlo, l. 2. c. 7. & Cœl. Rhod. Lect. ant. l. 24. c. 16. & R. T. Lucreti. lib. 6. & Algaret. Philosoph. l. 2. tract. 2. c. 4. & Fort. Licet. de vita, lib. 3. c. 15.*

Now, if this be sufficiently shewn and proved, we need bestow the less labour in teaching *Men* how to move their *Heat* and *Spirits*, because every *Childe* that can go, can do it, and it is enough to exhort them that love themselves to do it.

Then by these two Means of like *Heat* and *Motion*, we have our *Youth* still, that is, our chief *Colour*, *Fruitfulness* and *Activity*; Is there any thing else? These make up all the being and nature of *Youth*; except you fear the loss of his *Hang-byes*, and appurtenances, which are, *Teeth*, the *sweetness of Breath*, the *smoothness of the Skin*, and of *Hair the colour that is natural*. But it is no danger, if you will let me run them over; for if our *Heat* and *Moisture* remain without decay, first the *Jawbones*, wherein the *Teeth* be mortized, will be full and moist, able to gripe and glew, and so to hold the same from falling: Then as ill *Smell* comes (s) of rawness, and want of *Heat* to concoct it, *Wrinkles* of Cold, which makes to shrink, and gathers that together, which heat spreads abroad smoothly; and *grey Hairs* from the same cause; for when our *Natural Heat* faints and fails, it withdraws it self from the outmost and coldest parts soonest, and leaves the Moisture raw, which, for lack of inward *Heat* and *Salt* to keep it, lies open to the force of outward Cold, whence comes all rottenness, and from this, a white Coat, and hoariness. Therefore

(s) *St. Albans Nat. Hist.* or *Sylva Sylvarum Cent. 9. Exp. 35.*

fore we (*t*) ſee why *Sickneſs* and *Sorrow* bring *grey Hairs* ſo faſt, yea ſometimes preſently; As, to paſs by the plainer, you ſhall hear of one ſtrange Example of a ſorrowful young *Gentleman* of *Italy*, (*u*) that being faln into the hands of *Pirats*, and laid wrapt in a Sail ready to be caſt over-board, and within four and twenty hours ſpace releaſed and ſet at liberty, by great *Grief* and *Fear*, forcing his *Heat* to retire to the *Heart* his Caſtle, made his *Head* white and aged in that ſpace, and could never get it turn again all his life, which was long after.

(*t*) φύονδε καὶ γήρεος ἐν ἀνδράσι πολιαὶ θαμὰ καὶ παχὺ τὸν ἀλικίας ἐοικότα χρόνον. Pind. Olymp. 4.

(*u*) *Card. lib. de Anim. immort. in p. 212. & Treat. of ancient and modern Times, lib. 5. c. 6. & Scalig. Exerc. 312. & Bart. Kockerm. Syſt. Phyſic. l. 3. c. 17. & Levin. Lemnius & Jo. Rudolph. Camerar. Syllog. mem. medic. cent. 2. particula 14, 15, 16, 17, 18.*

And ſo we have this point briefly and eaſily diſpatched, becauſe it was a looſe and eaſie matter: But the next, that is, to recover *Young Years* ſpent and blown away, ſeems no ſuch thing, nor to be uſed in that Order; for as a new and ſtrong Building, by due and daily reparation is kept ſound a long time, whereas, if for lack of care it be once faln to decay, it cannot without great coſt and time be renewed; even ſo it is of our *Body*: As it is eaſie if it be taken in time, with heed to preſerve it, ſo if by Negligence the Weather have once beat in, and made it rotten, it ſeems a marvellous work to repair it.

Although, indeed, it be much harder not onely than his fellow, but then all the reſt that went before; yet we will not give it over now, and like an idle *Poet*, *faint in the laſt Act of Life*: wherefore let us go forward, and with all our endevour ſtrive to ſhew, that *Youth* long before loſt, though not eaſily, yet as well may be

be recovered, as it was before preserved.

There be so many kindes of waxing *Young* again named in *Philosophy*, and given to the nature of *Wights*, that it were good first to sort them out, to say which we mean in this place, lest our labour fall into their hands that can quickly mistake. One of these wayes is by Name onely, and not in deed, as when the soft and bark-skinned *Beasts* use by course of *kinde*, twice a year, at the Spring and Fall of the Leaf, to cast off their upper Coat and Skin, they say they put off *Old Age*, and wax *Young* again; when it is in truth, the putting on of *Age* rather, and decay of *Nature*, as appeareth to them that know the Cause, that even for very Cold and Drought, (*w*) the two plain Ear-marks of *Age*, their Skins do loosen and wither away.

(w) *Card. Subt. l. 9. in p. 353.*

There is another kinde as far in extremity that other way, and altogether in deed, which *Alomæan* calls joyning of ones End to his Beginning, and which he saith *Man* cannot do, and therefore dies: And this is, and ever was the Opinion not of *Poets* onely, but of *Philosophers*, and not of *Greece* onely, but of all *Nations*, except our old *Ægyptians*, (*x*) *Men* alwayes in all rare Wisdom excepted: These *Men*, as I said above, do not onely use to mark the steps of *Kinde*, and her most strange and unwonted changes, but also set and venture upon the like by *Skill*; yea and to pass further, if any Reason will carry them: and so at length they come, I know not how, nor whether by guess or knowledge, to this Rule and certain Ground, that it was possible for any *Man*, put out by forcible and violent *Death*, by *natural means* to Rise and quicken again, and so to be renewed, and as it were by a new *Birth* restored.

(x) περιτλοὶ σοφίαν Αἰγύπτιοι. *Synes. lib. de Provid. princ.*

But what be their new and marvellous means? which way is this incredible courſe performed? After they ſaw not onely ſome parts of other *Wights*, (as (*y*) the *Tails* of *Lizards*, the (*z*) *Eyes* of *Snakes*, and (*a*) *Swallows*) but alſo the whole *Bodies* of cold and bloodleſs ones, clean raſed and deſtroyed, naturally to ſpring afreſh, and to be reſtored; As a (*b*) *Snake* cut in pieces, and rotted in Dung, to quicken, and every piece to prove a whole *Snake* again, and ſuch like, they began to reach by device and practiſe at ſome further matters, and to ſlay ſome hot and bloody *Wights*, that ſpring not out of nothing, but are bred by force of *Seed* and conjunction of *Male* and *Female*, and by the like kindly corruption, to raiſe them up again, and renew them, (as (*c*) a *Bird* burnt alive in a cloſe Glaſs, and ſo rotted, and then incloſed in a ſhell, to hatch it under a *Hen*, and reſtore the ſame;) And other ſuch ſtrange proofs they ceaſed not to make, until at laſt they durſt be bold to think, that any *Wight*, even a *Man* and all, might by the ſame courſe wax young, and be born again ſtill and live for ever.

(y) *Card. Subt. l. 9. in p. 371, 372.*
(z) *Plin. l. 11. c. 37.*
(a) *Ariſt. hiſt. anim. l. 6. c. 5.*
(b) *Paracelſ. lib. de Reſuſcit. rerum, Tom. 6. in p. 226.*
& *Of the Fiſh called* Macove, *ſee Jean. de Santos Hiſt. Æthiop. orient. ap. Purch. Pilgrim. vol. 2. l. 9. c. 12. ſect. 3. in pag. 1546.*
& *Of the Snake* Cucurjuba, *ſee him, Tom. 4. l. 7. c. 1. ſect. 6. in p. 1317.*
& *Of the Serpent* Cobrus, *ſee him, Tom. 4. l. 6. c. 8. in p. 1143.* (c) *Paracelſ. lib. de nat. rerum ſeu de generat. rerum nat. Tom. 6. in p. 201.*

This is the ſecond way of waxing *Young* again, and as great an Extreme as that other, and as far from my meaning: Though there be divers Reports and Stories flown abroad, of *Men* that took the ſame race in themſelves, and others, and found both good and bad ſucceſs, according (as a *Man* that favours it will think) as the Work was tended by them which were put in truſt. *Medea* ſped well, ſay they, in proof upon *Jaſons* father, and made him *Young* again, as *Tully* ſaith, *recoquendo*;

But

But HERMES, and the *Poet Virgil*, and that *Spanish Earl* failed upon themselves, as some hold, but as others hold, they had good luck, and came to their purpose.

What should a *Man* say to this matter? Albeit I do not chuse this kinde of Renewing, yet I will not condemn it without cause, and judge it for kinde impossible; for I see no Reason but that the Story of the *Snake* may be full easily true, because it is bred by it self, and of more unfit *Stuff* in the same manner; And for the rest, all is one to *Nature*, if the *Stuff* and *Place* be meet and currant, having that her general *Seed* of begetting, (which I said) was all one in all things, in her bosom ever ready, and thereby making yet (as we heard before) all seeded *Plants* without seed, somewhere; yea and perfect *Wights*, both Water and Land ones: And at first, when the *Stuff* and *Womb*, and her own *Heat* and all served very fitly, having wrought *Man* and all, so.

But now why is *Seed* given unto things? Because *Nature* for want of the former helps (as they could not last for ever) is not able, in all places, to work the raw *stuff* of the beginnings so far, to such perfection, unless she finde both the *stuff* well dresst, and half made to her hand; and an hot *Womb*, like an artificial *Fornace* to help and set her forward: Well then, for this our matter, and manner of restoring *Man*, let us call it to the account of Reason, and consider what is that *Seed* that makes *Man*, and the place where he is made: What is all the work? Is it any thing else, but a part of *Man* (except his *Minde*) rotted in a continual, even, gentle, moist and wightly *Heat*? Is it not like, that the whole *Body* rotted in like manner, and in a *Womb* agreeable,

ſhall ſwim out, at laſt quicken, and ariſe the ſame thing? I cannot tell; I will neither avow nor diſavow the matter; *Nature* is deep, and wonderful in her Deeds, if they be ſearched and unwound to the bottom: I cannot tell, I ſay, *Nature* may ſuffer this, but not *Religion*; And yet it is a dangerous trial, as our *Men*, and the *Poet* found it, by ſome *Mens* ſayings.

They might more ſafely have made a proof upon a piece of themſelves, which we call *Seed*, ordered by that skilful kinde of *Recoction*, (which hath been found true (*d*) as ſome Report, and I think it certain) or perhaps more kindly and throughly, but, ſure, more civilly and religiouſly, in the due *place* appointed: for this is alſo a kinde of renewing of himſelf, and waxing *Young* again, when his *Childe* is (as (*e*) *Ariſtotle* ſaith well) another *Himſelf*, onely ſevered and ſet apart from himſelf. But neither is this third *kinde* enough for us; we muſt have the whole and unparted *Man* reſtored.

(*d*) *De Homunculo. Vide Paracelſ. lib. de gener. rer. nat. Tom. 6. in p. 204*

(*e*) *De anim. l. 2. c. 4.*

Then the fourth *Kinde* is it I mean, which is indeed a Mean between all the reſt; eſpecially between that empty *Word*, and dangerous *Deed* aforeſaid; performing more than the one in the outſide, and leſs within than the other: for this way doth not onely by a better race of refreſhing it with *Heat* and *Moiſture*, renew the *Skin*, but the *Hair*, *Nails* and *Teeth* alſo, though theſe by the ſame way of putting off the old ones. But for the inward, chief and needful parts, hewn out of the *Seed* at firſt, by the Natural *Workman*, it ſhall neither make nor marre any, onely change and alter, purge and place them all in their former State and Soundneſs, *Youth* and *Luſtineſs*.

Then let us ſee how we may be renewed and wax

Young

Young again in that order; beginning first with those idle and needless things (I cannot call them Parts) of the *Body*, which after we were made up and finished, grew and sprung out from the *Leavings* of our *Meat* and *Nourishment*, the *Teeth*, *Nails* and *Hair*; As for the *Skin*, it is a part of the *Seed*, or the Crust that overcast the thing, when it was fully baked. Then, as these keep no certain course and order of *Kinde* in coming, for (to omit *Hair*, that comes and goes upon every light Occasion) some are born without *Nails*; some with *Teeth*, when others again have none before they wax old, and such like disorders; so, no doubt, by *Skill*, they may come and go again, without any hurt, or great change to the *Body*. (f) *Pliny* tells of one whose *Teeth* came again after he was an hundred years old and upwards: and I know not well whether the *Souldiers* in (g) *Germanicus* his Host, that by drinking of a Spring by the *River Rhyne*, had their *Teeth* shaken out and loose, had them come again, or no: But this is certain, that there be *Waters* in the *World*, which by a special quality, make those *Beasts* that drink thereof, cast their *Hair*, *Horns* and *Hoofs*, and so renew them.

(f) *De Xinche Samothraceno. Nat. hist. lib.* 11. *c.* 37.

(g) *Plin. l.* 15. *c.* 3. & *Card. Subt. l.* 2. *in p.* 103.

What need many more words? This part is easie, and of small weight, we may pass it over: But that an old, withered, crooked, feeble and barren *Man*, should be taken from the brink of his *Grave*, as it were, and led back to his former *Youth* and *Lustiness*, is a thing, say they, both in Truth false, and in Reason incredible; nay, if two such *Men* were set before us, it would seem, in sense, ridiculous:—Indeed it will seem to such *Men*, as are either all Sense, and no Reason, or else whose Wit is all bestowed upon the search of such Truth,

Truth, as is not worth the searching.

If it had been spent about the deep and hidden works of *Nature*, there would have some appeared as great as this is, and staid all Childish Wonders; for my part, I am willing enough to supply that want, to unfold the greatest Acts of *Kinde*, and set them before you, but that this *Work* grows too fast, and proves bigger than either I wist or would, it is planted upon so good and fruitful a Ground; yet have one or two of the fittest examples, and neerest, and match them and this together, that you may see it, at last, fall out no jest, and worthy laughter (I am loth to fall into the mouthes of *Jesters*) but a sad and earnest matter.

Is it not as hard and wonderful a change, think you, to see a *Woman* suddenly prove a *Man*, as to behold an *old Man*, by little and little wax *Young* again? Compare;— yes, but you doubt of the *Story*: (*h*) *Pliny* is mine *Author* still, who reports of three such sundry chances, whereof he himself saw, (he names the place and party) performed upon her marriage-day. (*i*) *Cardan* doubts no whit of the Truth, but ventures at a Reason for it, (which because it is both likely to be true, and unseemly to be told, I will let it go) and voucheth the same change (*i*) again, but in another kinde; and yet more strangely than the first, and whereof no *Man* ever durst or could yield a Reason. (*k*) The same *Man* again saith, that the cruel Beast *Hyæna* every year changeth her Sex, being by course one year *Male*, another year *Female*, never ceasing nor missing that strange and

(*h*) *Plin. l. 7. c. 4.* *Vide Strozz. Cicogna. Pal. de gli incauti. prefat. 1. l. 4. c. 5. in p. 412, 413, &c.* & *Admirable and memorab. Hist. of our Times by J. Goulart, in p. 775.* & *Phot. Biblioth. 244 ap. Purch. Pelerin. l. 3. c. 1. in p. 226.*

(*i*) *Cardan. de variet. l. 8. c. 43. in p. 417.* & *Bart. Keckerm. Syst. Phys. l. 5. c. 3. in p. 754, 755, &c.*

(*k*) *Plin. l. 8. c. 30.* & *Ovid. Metam. l. 15.* & *Oppian. de Venat. l. 3.* & *Ælian. l. 1. c. 24. Vide tamen è contrà Fort. Licet. de recondit. antiq. lucern. l. 2. c. 37.*

mar-

marvellous turning. Is not this a much more hard and greater kindly change and alteration than that we spake of? Then we grant *Nature* is able to do this, if she be willing; But it seemeth no, because she never doth it; she runneth still, if she be not letted her appointed race: But if there be many dead chances able to lett and hinder this Course of *Nature*, how much more can the Wit of *Man* (which is a spark of that *Minde* which gave *Kinde* her Commission) do it? As he doth often (if I might stand to shew it) both stop and lengthen, and turn her course another way, and yet she is ever willing and consenting.

Let us see then for this matter in hand, how *Skill* is able to over-rule *Kinde* by her own consent, and make her willing to return, and wax *Young* again. First let us know, that all *Philosophers* (*l*) hold the *Life* and *Soul*, and *Natural Heat* to be alwayes of it self young and lusty, and never old, but to appear so by reason of the failing parts, her Instruments; And that I have often shewed it a kinde of *Fire*, waxing and waning still according to her *Meat* and *Motion*: Then here is one good help to the great Work of Renewing: In like sort the parts of the *Body* are not marred and lost, but as they say of a *Rich Man*, that he is decayed, when his *Money*, the Life of the *World*, hath left and forsaken him (*m*); Even so, when our *Natural Heat*, the *Life* of this little *World*, is faint and gone, the *Body* shrinks up, and is defaced; But bring again *Heat* into the parts, and likewise *Money* into the Bankrupts Coffers, and they shall be both lusty, and flourish again as much as ever they did.

(l) *Macrob. in Som. Scip. l.1. c.14.*

(m) *Arist. de anim. l.1. c.3.*

But how may this *Heat* be brought again? To make few

few words, even as she is kept and held, by due *Meat* and *Motion*; for if she faint, and falleth for want of them onely, then give her them, and she shall recover her self again; *Meat* is the bait that draws her down: *Motion* comes after, like a *Gad-Bee* to prick her forward; but the work is performed in this Order: first this *Meat*, which is that *fine* and *Æthereal Oyl* often above-described, by the exceeding piercing swiftness divides, scatters and scowres away the gross and foul Dregs and Leavings, which for want of the Tillage of *Heat*, had overgrown in our *Bodies*, and which was cast like a blockish *Stay-fish* in the way, to stay the free course of the Ship of *Life*: These flying out of all sides abundantly, pluck up all the old *Leavings* of *Hair*, *Nails* and *Teeth* by the roots, and drive them out before them: In the mean while our *Medicine* makes not onely clear way and passage for *Life*, if she list to stir and run her wonted race, (which some think enough of this matter) but also scattereth all about her due and desired *Meat* and first *Moisture* to draw her forward.

By which means our *Life* having gotten both her full strength and livelinesse, and returned like the *Sun* in Summer into all our quarters, begins to work afresh as she did at first; (for being the same upon the same, she must needs do the same) knitting and binding the weak and loose *Joynts* and *Sinews*, watering and concocting all by good digestion, and then the idle parts, like leaves, shall in this hot Summer spring and grow forth afresh, out of this new and young temper of the *Body*, and all the whole face and shew shall be *young* again and *flourishing*.

This is quickly spoken, say you; If it were as soon done,

done, it were a happy *Medicine*; Nay that were an Miracle, but I work no Miracles; I onely help, as I said, the willing race of *Kinde:* wherefore, as a *Man* is long decaying and wearing away, or rather in making and waxing to his perfection, so in mending, no doubt, he cannot return all at once, but must creep back by little and little, and so be restored: or else I would have told you at the first dash of that Spring in the *Isle Bovicca*, which (as *P.* (*n*) *Martyr* doth witness) will in few dayes restore a *Man* quite, (having grey hairs and wrinkles) and make him *young* again. Nay, if I had taken a course to delight *Women* and *Children*, and to win credit among the common sort, I could have sought the *Legend*, and rifled all the goodly Wonders in the *World*, and fitted many to my purpose. But as I serve *Nature*, and wait upon a wiser *Mistress*, yea and in the most inward and secret place among them, so I would by my Will, speak nothing that should not be pleasing in her sight, and well-sounding in the Ears of *Wisdome*; wherefore, let these few suffice for this Matter.

(n) *Decad. 2. lib. 10. Bojucam sive Agueveo appellat. & Card. Boniccam Subt. lib. 2. in p. 7. & Gaud. Merula Bonamem, l. 3. c. 4. & Langius Doniccam, epist. med. 79. ap. Strozz. Cicogn. Pal. de gli incauti prospet. 1. l. 4. c. 7. in p. 390. See Anton. Herrera his Descript. of the West-Indies in Purch. Pilgr. vol. 3. l. 5. c. 1. in p. 868.*

CHAP.

Chap. IV.

Of Riches.

WE are now come to that point at last, which the *Golden World* looked for first, the way to *Riches*; because it is indeed the last and lowest part, (being *Servants*, and so to be used) and yet very needful, and not to be spared in this blessed *Houshold*; for although we have all the helps of *Long Life*, *Health* and *Youth* that may be, yet if we want the service of *Riches*, *Poverty* will besiege us, and keep us under, and cut off and hinder many goodly Deeds and Works of *Wisdome* and *Virtue*:—But what are *Riches?* for the *World* and *Philosophy* agree not in this account: No nor this within it self. The *World* (*o*) reckons store of *Gold* and *Silver* to be *Riches*; *Aristotle*, enough of needful things; the *Stoicks*, enough of *Earth* and *Air*: To begin here; These might be stretched and made large enough, but that we know their straitness: would they have us live by breath alone, and never eat, according to the guise which I set out in the *Art of Healing?* Be it possible, as it seemeth, yet it is somewhat feeble, as I shewed there, and so somewhat halting and unperfect (by lack of *Youth* and *Lustiness*) for our first and perfect *Life* appointed, besides the maims and hurts of *Poverty*, which I right now touched.

(*o*) Ἡ γὰρ τὸν πλοῦτον πολλάκις τιθέασι νομίσμα καὶ πλῆθος. *Arist. Pol. l. 1. c. 9.*

Θησαύρισμος χρημάτων πρὸς ζωὴν ἀναγκαίων. *Ibid. c. 8.*

Aristotle is somewhat strait also, for so the *Beasts* are rich as well; If he had put in enough of things needful

needful for good *Life*, wherefore we were made, he had said much better, yet not all, for so should all the bodily means and helps aforesaid be counted *Riches*, a great deal too confusedly. Now much less can we rate the *Golden-wealth* right and true *Riches*; (*p*) because a *Man* may die with hunger for all this; as he that sold a *Mouse* for two hundred pence, died himself for lack of Food, when the *Buyer* lived; and (*q*) this was done (to let go feigned *Midas*) when *Hannibal* besieged *Casiline*.

(p) *Arist. Pol. l. 1. c. 9.*

(q) *Plin. l. 9. c. 57.*

Then true *Riches* are enough of outward things needfull for good *Life*, that is, for our Blisse above-set: But because that golden and worldly *Wealth* is a ready and certain way and means to this, (out-barring Violence, which no man can warrant) we will use the cause for the effect in this place, and strive to shew how all *Men* may get enough of *Gold* and *Silver*; and that by weaker means than Hermes *Medicine*, as the place requireth, although by the same way concerning the *Stuff* we work on, that is, by turning base *Metals* into *Silver* and *Gold*. This is the hard matter, which turns the edge of worldly Wits; the brightness, I say, of this glorious thing, dazles the Eyes of the common and blear-ey'd *People*, because it is, in their account, the best and highest and most happy thing in the World; when in deed and truth, as it is the least and lowest, and worst of all the *helps* unto Blisse belonging, so it is in proof and trial, the less hard and troublesome both to *Art* and *Nature*, the most ready, and easie to be gotten and performed.

And to shew this, (we will make no long tarrying) it were good first of all to enter into the way and order

which *Nature* below keepeth, in making the *Metals* under ground. If I thought I might not run into that part of (r) *Socrates* accuſation, for ſearching over-deeply the *Under-ground-matters*: But I hope I ſhall not, now by the mighty pains of *Miners* Spades and Mattocks, the way is made ſo plain before me; or elſe ſure, as they be indeed, I would account them over-deep and hard for my *Pen* to dig in.

(r) *Plato in Apolog. Socrat. ſtatim à principio.*

Then all under-ground *Bodies*, which the *Arabians* call *Minerals*, are either *Stones*, or *hard* (s) *Juyces* (which we name *Middle-Minerals*) or elſe they be *Metals*: Theſe, as all other perfect things, have all one *Stuff*, *Earth* and *Water*, and one *Workman*, the *Heat of Heaven*, as I ſaid above: for their *Womb*, becauſe they be but dead things, as they call them, (t) the *Earth* will ſerve. But for that *Nature* meant to make moſt perfect things in that kinde, which require long time to finiſh them, ſhe choſe a moſt ſure and certain place, (u) even the deep and hard *Rock* it ſelf; not to the end the *Earth* might hide them as hurtful things, and lean upon them with all her weight, as (w) *Seneca* ſaith very *ſeverely*, or rather *finely* (for we know how he hunts after *fineneſs*) like an *Orator*, to whom it is granted to lie a little in a *Story*, that he may bring it in the more prettily, as the (x) *Orator* himſelf confeſſeth.

(s) *Succos concretos vocat G. Agric.*

(t) *Comment. in Hermet. lib. de lap. Phyſ. ſecret. c. 1. T.C. vol. 4. p. 693.*

(u) *Card. Subt. l. 5. in p. 190.*

(w) *De benefic. l. 7. c. 10.*

(x) *Conceſſum enim Rhetoribus mentiri, ut aliquid dicere poſſint argutius.* Cicero de clar. Oratoribus.

Then the manner of the work of *Minerals* is this: firſt the *Water* piercing downwards, ſoftens and breaks the *Rock*, taking her courſe ſtill that way where it is ſofteſt, to make the croſs and crooked race, which we ſee, (y) of *Wombs*, called *Veins* and *Pipes* of the *Minerals:*

(y) *Ibidem de ſtiriis Falopius tract. de met. ſeu foſſilib. ſubter. l. 5. c. 7.*

rals: But as the *Water* runneth (to take the *ſtuffe* as the next thing in order) it waſheth and ſhaveth off ſmall (*z*) pieces of the *Rock*, and when it ſtands and gathers together in one place, (*a*) by continuall drayning clenſeth and refineth the ſame, untill the middle *heat* of the *Earth*, which is the *heat* of *Heaven*, come, and by long boyling makes it thicker, and grow together in one body of many kinds, according to the difference of the *ſtuffe* and *heat*, which they call *Hard-juices*, as I ſaid, or *Middle-minerals*.

(*z*) *Aquæ fluxus terram molliens, & ſecum rapiens. Agric. de Ort. & cauſ. ſubterran. l. 5. c. 7.*

(*a*) *Roger. Bach. Specul. Alchim. c. 4. T. C. ol. 2. p. 414.*

This *Workman* continuing and holding on his labour, (though *Agricola* (*b*) ſaith the cold and drought of the *Rock* now layes hold upon the *ſtuffe*, and by little and little, at laſt binds it into that hard form of a *Metall*; Nay, though *Ariſtotle* from the beginning gives the work to the ſame cauſe) out of the heart, as it were, and beſt part of them, wringeth out at laſt, a clean, cloſe and heavy, raw, wateriſh and running *Body*, called *Quick-ſilver*. Here it ſtandeth in perfection of this *Minerall* work, except there chance (which chance happens often) by the means of that boyling any contrary hot and dry breath of the ſame kind, to be made withall in the ſame place. Then this meeting with that raw, wateriſh and unſhapen lump, like *Rennet* with *Milk*, or *Seed* with *Menſtrue*, curdles, thickens, and faſhions it into the ſtanding body of a *Metall*.

(*b*) *Ort. & cauſis ſubter. l. 5. c. 12.*

This *Minerall breath* our (*c*) *Men*, for his likeneſſe in Quality, (though their Subſtance doe greatly differ) doe uſe to call *Brimſtone*: Now when this (*d*) ſecond and earthly *heat* is come into the work, the milde (*d*) *heat* of *Heaven* ſets the *ſtuffe*, which ſtayed before, to work again, and drives it forward, and theſe (*d*) two together,

(*c*) *Sever. Din. Id. med. Phil. c. 7. in p. 67. 68.*

(*d*) *Vide Bernard. Treviſan. Epiſt. ad Thom. Bovan. Artis auriferæ vol. 2. in p. 83. 84.*

ther, by continuall boyling and mingling, alter and change, clense and refine it from degree to degree, untill at last, after many yeares labour, it came to the top of perfection in *Cleanneſſe*, *fineneſſe*, and *Cloſeneſſe*, which they call *Gold*. Theſe degrees, if the *Heat* be gentle and long-ſuffering (as they ſay) be firſt (*e*) *Lead*, then *Tinne*, thirdly *Silver*, and ſo to *Gold*: But if it be ſtrong and ſudden, it turnes the weake work out of the way quickly, and burnes it up, and makes nought but *Iron*, or at leaſt if the *Heat* be ſomewhat better, *Copper*. --- Yea, and ſometimes the foulneſſe of that earthly *Brimſtone* alters the courſe of *Nature*, in this work. As alſo there is oddes (*f*) of *Quick-ſilver*: But indeed the cauſe of all the difference is in the working *Heat*, that maketh and diſpoſeth the beginning, midſt, and end of all thus or thus, according to her *ſtrength*, and *continuance*, and which is the main ground to this purpoſe, *Quick-ſilver* is the *Mother* of all the *Metalls*.

(*e*) *Chriſtophle de Gamon. Treſors de Treſors. in p. 39 & Hen. de L nth. t. Comment. Ib.*

(*f*) *Gaſt. Clav. Apol. Chryſop. & Arg. T. C. vol. 2. in. p. 80.*

Now, when the work is done, it lyeth yet (*g*) as it did all the while, in a thick flowing form, like the form of a molten *Metall*, and when the owner comes to enjoy it, bringing in the cold breath of the *Aire* upon it, like unto (*h*) *Corall*, and other ſoft and growing *Sea-plants*, it freezeth and hardeneth of a ſudden, fit for the turn and uſe of *Man*, wherefore it was made and ordained. Theſe be the grounds of the moſt and beſt *Men*, that is, of *Men* beſt ſeen, and furtheſt travelled in ſuch matters; whereunto *Cardane*, a man indifferent, and none of us, and yet very learned, agreeth jump as may be.

(*g*) *Tho. Eraſt. diſp. de met. p. 19. & Ovied. hiſt. l. 6. c. 8. ap. Sin. Mayol. col-loq. 19. Metal. & Fort. l cet. de ſpont. viv nt. ort. l. 3. c. 15.*

(*h*) *Ovid. met. l. 15. & Plin. l. 32. c. 2. & Gaud. Merula l. 4. c. 21. & Dioſcorid. l. 5. c. 19. & Jo. Langius in ep. ad Gul. Raſcelon, habetur in fine. & Bacii. l. de gem. nat. in. p. 227.*

But leſt theſe dimme and little lights may ſeem to be darkned with the brightneſſe and fame of *Ariſtotle* and

and his Scholar *Theophrast*, and the late renowned *Agricola*, holding hard the contrary, and the same sometime stifly maintaining, I will as much as in me lyeth, and my narrow bounds will suffer, endeavour to lay the *Reasons* all down in order, which moved them to think thus, and staied them in the same opinion: That *Wisemen* at least may weigh one *Reason* with another, and judge which is the weightiest, and worthy to bear the best price, without the vain regard of outward shewes and Authorities.

First, that the *Minerall stuffe* sprung out from those rock-shavings aforesaid, all cunning *Miners* can tell you, who still by the nature and grit of the *stone*, though there be twenty sundry sorts, (as there be sometimes) in the *Rock*, are able certainly to say this or that *Veine* followeth. But to passe over lightly the lighter matters, and such they grant as well as we: The *Quick-silver* is the nearest *stuffe* and *Menstrue*, or *Mother* of Metals, that is the thing in great strife and question; when it needed not in mine opinion, if we mark the consent of all those *Men*, in all *Nations*, that put the name upon things (which were not of the *unwisest* sort) flatly to allow his saying, when they by calling it in (*i*) *Greek*, *Latine* and other Tongues, *Quick* or *liquid silver*, in secret meaning plainly say, that if by the force of those two hot *Workmen* aforesaid, it were staied and better purged, (*k*) it were nothing else but *silver*: for indeed *Avicen*, and some other of the learned side, leaving out the middle degrees, hold the very same opinion; which I also thinke true, if the *stuffe* and *heates* (as they are in hot Countries) be good and faultlesse.

(i) *Vocatur à Græcis* ὑδράργυρος. *Ab Arist. & Theophrast.* ἀργυρόχυτον & ἄργυρον κινητὸν *ab Alexand. Aphrodis.* χύτον. *Arabicè Zaibar, vel Zibach. Hispanicè Argento bivo, vel Azoque. Gallicè Argent. vif. German. Queck silver, &c. Mag. Unzer. Anatom. Spagyr. Marc. l. 1. c. 1. Chiamano Argent vivo. i. Græc.* ὑδράργυρον *i. Latine Argentum vivum ovi Arabi Zabar & Zaibach. Tedeschi Quicksilver.*

(*k*) *Card. sub. l. 5. in. p. 220.*

gli Spagnus Azoque discors. del Matthial. nel. 5. lib. di dioscorit. c. 69.

But

But the disputers will account this kind of Argument unskilfull, and soone cast it off: Then (*l*) remove the cold that at last came upon the *Metall* and hardened it, and it appeares to the eye nothing else but such an altered *Quick-silver*: Or, if the witnesse of *sence* be sometimes false and deceitfull, enter into our School, and behold them by a more kindly and gentle way, lead them back to a true *Quick-silver*, both in cold and heat abiding; being a true (*m*) rule in *Philosophy*, Every thing to be made of that, whereunto it is loosned and dissolved.

(l) *Ric Anglic correct. fat. c. 6. & 9. T.C. vol. 2. & Rosar. abbreviat. T.C. vol 3. in p. 721.*

(m) *Mar. Aur. l. Anton. meditat. lib. 10. Sect. 7.*

But if this will not serve, passe a little further into the border and edge of *secrets*, and you shall see them by following the steps of *Kinde* underneath (which I marked out before) that is by sowing the dissolved seedes and breaths of *Metalls* upon *Quick-silver*, to curdle and bring her into that form of *Metall*, which they will and wish for.

Now for that earthly *Brimstone*; As *Nature* to make a perfect *Wight*, is fain to break her first order, and to take the help of an hot *Womb*, and of another *Workman*; even so, to frame a perfect dead *Creature*, beside the help of a certain dead *Wombe*, she must needs use the hand of a lusty fellow *Workman*, both to fashion and to boyle it to perfection; then, as (*n*) *Aristotle* saith, *The Sun and Man make a Man*, and the rest have two working and moving causes, the *Heat* of *Heaven*, and the *breath* of the *Male-seed*; so in this work of *Metall*, there is not onely the great and (*o*) generall begetting *breath* of *Heaven*, but also the private and particular seed of the *Earth* their father.

(n) *Physic. l. 2. c. 2. & Metap. l. 12. c. 4.*

(o) *Franc. Vales. Sac. phil. c. 49. in p. 279.*

That there lacks a little *Earth* to stay *Quick-silver*,

Aristotle.

Aristotle himself sheweth by a pretty like example; He (*p*) saith the *Hares blood* flameth still when it is cold, whereas others stand, because it wants those earthly Streams which others have, to make it grow together, as we may see by tryall, (*q*) finding no *blood* which hath them with a Strainer taken away, to stand and cluster, but run continually. Even so, take away the *Earth* and *Brimstone* of a *Metall*, (which our *Art* can doe) and the *Water* will not stand again, but flow for ever: And this is generall, if we mark well, that nothing stands and leaves his running, before *Earth* ruling binds and stayes him.

(p) *De part. animal. l. 2. c. 4. & Hist. an. l. 3. c. 19. & Meteor. l. 4 c. 7. & 10.*

(q) *Hip. l. 6. περὶ ἀέρ. & Plat. in Timæo. & Galen. l. quod animi mores &c.*

Whosoever allowes not this way of making *Metalls*, besides other fayls and errors, he shall never unfold the *Nature* of *Quick-silver*, as we may see by (*r*) *Aristotle* and (*s*) *Agricola*, strugling and striving against the stream about it, giving the cause of his flowing and flying from the *Fire*, unto abundance of *Ayre* in him, for then his lightnesse and feeding of the *Fire*, two things far from his nature, would as well as in all *ayrie Bodies* appear and shine forth unto us. But he that stands upon our Grounds and Rules laid down before, may easily perceive his *raw*, (*t*) *cold* and *watry* condition, to make him fly the *Fire* his Enemy; and this even proportion in power, and equall rule of *Earth* and *Water* in him, to be the cause of his running. The first is plain; But there is as much *Earth* in power, as *Water* in *Quick-silver*, (albeit it seems all *Water*, for a little *Earth* is as strong as much *Water*) and no more of this then of that, surely mingled and put together, appears, because it is the onely dry *Water* in the World; her *Earth* haling one way makes her dry, and her *Water* another causeth her to flow: but

(r) *Meteor. l. 4. c. 8.*

(s) *De ortu et causis subt. l. 5.*

(t) *Mathiol. nel 5. l. di Dioscorid. nel proœm. & Dion. Zachrias opusc. T. C. Vol. 1. in p. 802. & Consil. Conjunc. Solis et Lunæ. T. C. Vol. 5. in p. 484.*

this is a certain ſign thereof, that when we find by reaſon all other things, if either *Earth* or *Water* ruleth over them, either to ſtand with Cold and harden, or elſe to melt with *Fire* and *Water*; yet we ſee plainly this one dry *Water* called *Quick-ſilver*, to ſtoop and yeeld to neither. But to our purpoſe.

The Reaſons why the *heat* of *Heaven* is the *Workman* in the *Mine*, are many; but hear a few, and briefly delivered. If he worketh and mingleth (as I proved above) all perfect mingled *Bodies*, then what ſhall lett and bar him from this labour alſo? the depth and hardneſſe of the *Rock*? No, for if thoſe ſubtile *Bodies*, (*u*) which we call *Spirits*, are able, in the opinion of all *Men*, to pierce through *ſtone-walls*, without breach or ſign of paſſage, how much more ſubtile, and ſtrong, and able to doe it, is this *heavenly Soul*? But all *Men* grant the Workmanſhip (*w*) of living things to flow from the onely cauſe and fountain; Then tell us how it comes to paſſe, that *Fiſh* (by the witneſſe of good *Authors*) are ſometimes found in the deep and ſound *Earth*, where no *Water* runneth? Nay which way doe very *Toads* get into certain *Rocks* in *Germany*, and *Milſtone-Rocks* in *France*, even ſo cloſe that they cannot be ſpyed, before they be ſet in grinding, and break themſelves, as (*x*) *George Agricola* reporteth.

(u) *Tranſit enim fulmen cœli per ſepta domorum, &c. Lucret. l. 1. & Parac. Archid. mag. li. 5. to. 11. in p. 53. & Anonym. Enchi. Phyſ. reſtit. can. 199. & Aſclep. ad Ammon Regem li. 1. & S. Alban. de augment. Scien. l. 3. c. 4. & D. Hackwell Apol. lib. 2. c. 4. ſect. 1. & Picus Mirand. diſput. in Aſtrol. l. 3. c. 4. p. 311.*

(x) *Lib. de animant. ſubter. prope finem. Vide inſuper Card. Subt. l. 10. p. 437. S. Alban. Sy'. Sy'. Cent. 6. ep. 70. Pontan. Alex. ab Al. B. Fulgoſ. collect. l. 2. Treaſure of ancient, &c. l. 5. c. 11. & Guil. Nabrig. rerum Angl. l. 1. c. 28.*

But, if *Mineralls* as well as *Plants*, take Food and Nouriſhment, wax and grow in bigneſſe, all is clear, I hope, and void of doubt; This will I prove hereafter. In the mean time, let us win it again by proof and tryal,

the

the strongest Battery that may be. *Cold* binds and gathers in the *stuffe* of both like and unlike, grosse and fine together, without any clensing or sundering; But *Metalls*, especially *Gold*, are very finely and cleanly purged *Bodies*. Again, if *Cold* had frozen and packt up *Gold* together, (*y*) the force of *Heat* (as we see the proof in all things) should cut the bands, and unmask the work again, which is not. To this, what Colour springs from *Cold* but his own wateriſh and earthy colour? That (*z*) if a thing be dyed with other Colours, we know straightway where it had them. Besides, (*a*) *Cold* leaves no smell behind it; but *Heat* is the cause of all smells. Then, to omit the fiery smell of some *stones*, and sweet savour of others, and the variety of sent in *Juices*, how hapned it that *Silver* found at *Mary-berg* smelt like *Violets*, as *Agricola* (*b*) reporteth? That all *Men* feel the unpleasant scent of *Copper*, and other base *metals*? But mark the practice of the plain *Men* when they devise to judge of a *Mine* below, (*c*) they take their aime at no better mark, then if by grating two *stones* of the hill together, they feel a smell of *Brimstone*, becaus they take this the *Leaving* of the *Metals* in their concoction.

To be short, doe but cast with your selves, (*d*) why there be no *Metals* but in *Rocks* and *Mountains*, unless these unload them, and shoot them down into the Plain; and then, wherefore chiefly foul *Metals* in Cold, and fine *Silver* and *Gold*, besides Precious Stones in Hot Countries, and you shall finde the cause of this to be the (*e*) difference of that purging and refining *Heat*, and the closeness of the *Place* to keep in that *heavenly heat*, and barrenness withall; and emptiness of *Plants* to draw it forth and spend it.

(*y*) *Arist. Meteorol. l. 4. c. 7.*

(*z*) *Nuisement: Tra. du sel & esprit. gen. ca. 3. in p. 24.*

(*a*) *Arist. l. de sens. & sensib. c. 5. & T. Norton tract. Chym. c. 5. in p. 147.*

(*b*) *De Nat. Fossil. l. 1. & de ort. & cauſ. ſub. l. 5 & Card. ſubt. l. 5. in p. 186.*

(*c*) *Card. ib. p. 201.*

(*d*) *Card. ſub. l. 5. in p. 190. & G. Agric. de vet. & nov. met. l. 1. & Gonz. Fer. Oviedo. li. de gen. met. & Sendiv. Novum Lum. Tra. 5. & Augurel. chrysop. li. 1.*

(*e*) *Card. Subt. l. 5. in p. 190, 191.*

Some cannot conceive how *Heat* should cause this Matter, when they feel not *Heat* in the Mine; I will not say to such, that this *Heat* is most *(f)* mild and gentle every where, and there especially; but bid them bring up a piece of *Minerall earth*, and lay it in the open *Ayre*, and they shall feel, if they lay their hand upon it, *(g)* no small, but a burning *Heat*, by the cold blast stirred up and raised; even as the lurking heat of *Lime* is stirred up with *Water*.

(f) *Jo. Pic. Mirand. in Astrol. 3. c. 4.*

(g) *G. Agric. de Ort. & caus. Subt. l. 5. & de nat. fossil. l. 1. c. 6.*

Wherefore we may safely set down, *(h)* and build upon it, that all *Mineralls* are made with *Heat*, and get thereby their Being and Perfection; Albeit, the outward shape and last cover (as it were) of the work is put on by *Cold*.

(h) *Rich. Anglicus corrector c. 5. T. C. vol. 2. p. 421. & Phel. Mosemius Instit. ad his perfect. contemp. 4. part 2. c. 5. in p. 333.*

Now for the steps and degrees of *Metals*, that they all except *Iron* and *Copper* (though some doe not except them) arise from the steps and degrees of baking the self same thing and stuffe of *Quick-silver*, it appears in *Lead-mines*, where is alwayes, for the most part, some *Gold* and *Silver* found, by report of good *Authors*. And therefore *(i)* *Albert* saith, that cunning *Miners* use in such case, to shut up the *Mine* again for thirty or forty years, to bake the *Lead* better, and lead it on to perfection, and that thing to have been found true in his time in *Sclavonia*.

(i) *Pet. Bon. Terrar. Margarit. pret. c. 10. T. C. vol. 5. in p. 804.*

But what doe white and yellow *(k)* *Coppers* sometime found in the Ground, signifie unto us, but that *Nature* was travelling by way of Concoction unto the end of *Silver* and *Gold?* Again, how comes it to passe, that plain *Artificers* can fetch *(l)* out of every *Metall* some *Gold* and *Silver*, and out of these some base *Metall*, unless *Gold* and *Silver* were the Heart and best part of the

(k) *Plin. l. 33. c. 6. & G. Agric. de nat. fosil. l. 9. princip.*

(l) *Mich. Mayerus l. de circ. quadrat. c. 5.*

the whole Body, and of one ſelf ſame thing with the *Metals?* Nay (*m*) *Paracelſe* avoweth that not onely theſe, but *Mines* of *Middle-Minerals*, things further off, as you know, are never without ſome *Silver* or *Gold*; and therefore he giveth counſel to water them, as it were *Plants* with their own *Mine*, and kindly water, aſſuring us that they will grow up to ripeneſs, and in few years prove as rich as any *Silver* or *Gold Mine*.

(m) *Lib. de Generat. rer. nat. 2. Tom. 6. in p. 207.*

Then we ſee at laſt, the truth of this *Metalline* Ground unſhaken, and ſtanding ſure for all the Battery of the ſtouteſt *Græcians*, that (*n*) *All Metals have but one Quickſilver, Stuff, Kind, and Nature, being all one ſelf ſame thing, differing by degrees of Cleanneſs, Fineneſs, Cloſeneſs, and Colour*; that is, by thoſe *Hang-byes*, called *Accidents*, ſprung out from the degrees of Boyling and Concoction: It is now time to go to build upon this Matter, and to ſhew how theſe lower and unclean *Metals* may be mended, and changed into *Silver* and *Gold*, to make the way to attain *Riches*.

(n) *Artoph. clavis major ſapient. cap. 1. T. C. vol. 4. in p. 225. & Rai. Lul. Theor. teſtam. n. c. 12. in p. 28.*

If all *Metals* are ſo neer and like one another, eſpecially ſome of them (which I ſet down before) wanting nothing but continuance of Cleanſing and Purging by *Concoction*; then ſure this exchange may ſeem no ſuch hard and impoſſible matter, nor to need perhaps the help of the *Divine Art* of *Hermes*, but a Leſſer, and Baſer *Skill* may ſerve the turn: And as *Nature* is not Poor and Needy, but full of Store and Change, ſo may *Skill*, if She will mark and follow the ſteps of *Nature*, find more wayes then one to one Matter. Then, which is the lower way, and leſſer *Skill* following *Nature?* We will fetch it from that way, which we ſaw *Nature* take even now be-

beneath the Ground: What is that? I will tell you ſhortly.

As *Nature* in her work below uſed two hot *Workmen*, ſo will I; and becauſe we cannot tarry her leiſure, and long time ſhe taketh to that purpoſe, we will match and countervail her little *Heats* with proportions anſwerable and meet for our time, that we may do that in fourty dayes which ſhe doth in as many years. And this proportion is not hard to be found, when we conſider the odds and ſpace that lieth between the Founders *Fire* and the gentle *Heat* of *Heaven*: And again, the difference betwixt ſuch a ſcowring Purger, and that *Eater* above, conſuming *Stones* and *Iron* ſo quickly, and the milde *Heat* and eaſie *Breath* that thickned *Quick-ſilver*. And therefore as the *Miners* do well in trying and purging, the rude *Metals* from the outward filth & leavings, beſides a great outward fire, to put to the *lump* many (*o*) hot and piercing things, to further the work of Boiling; ſo after they have done, and made the *Metals* clean and handſome, if we mean to cleanſe them further from the inward Filth and Droſſineſs, we muſt take the ſame courſe, but with greater force and skill, even ſo much more, as it is more hard to part away the inward and in-bred uncleanneſs, then the outward and ſtrange ſcurf and foulneſs.

(*o*) *Pulveres nempe liquefac. ut ſunt Sal Alchali Litharg. Sal fluxum, Fel vitri, ſcoria, ſal gem. ſal pet. &c. Paracelſ. l. 8. Archidox de ſeparat. rer. nat. Tom. 6. in p. 259.*

Although I did ſet before divers differences and marks upon the *Metals*, yet, indeed they are but two to be counted of; and there is no odds between them and *Gold*, but in *Cloſeneſs* and *Colour*; the reſt, as *Cleanneſs*, *Fineneſs*, *Weightineſs*, and *Stedfaſtneſs* in the Fire, follow all under *Cloſeneſs*; for a thing is cloſe, (*p*) when much *ſtuffe* is packt up together in a narrow room, which

(p) *Albert. Magn. de reb. met. l. 4 c. 6.*

which cannot be unless the *stuffe* be clean and fine before; and when (*q*) this is so packt up it must needs be weighty and stedfast also; heavy for the much *stuffe*, but stedfast for two causes, both for that there is neither (*r*) entrance left for the *Fire* to pierce and divide the *stuffe*, (and by division all things are spoiled) nor yet any gross or greasy *stuffe*, the food of *Fire* remaining---- *Quick-silver*, as I said, was clean at first, and if it meet with a fine *Brimstone*, to stay and fasten it, (which is often in hot Countreys) it straitway, (I mean without any middle steps) proveth *Silver*, and then *Gold*: But if that curdling breath be foul and greasie, (as it is most commonly,) it turns *Quick-silver* into foul *Metals* first, and the work must tarry longer leisure to be made clean and perfect, that is, until such time as that foul *Brimstone* be clean purged out, as it is onely in (*s*) *Gold*.

That *Nature* doth in due time, and *Art* by imitation may part and drive away all that filthy *Rennet*, this is a sign, because it is no part of the thing; How is that proved? For that it is the *Male-seed*, that begets, makes, and fashions all, and (*t*) nought begets it self, but is made by a strange and outward Mover, which is like a *Carpenter*, or other *Workman* towards the work that he maketh. That this is so, it is plain by the *Male-seed* of *Wights*, (*u*) which is not the watersh *stuffe* seen with Eyes, (that is but a shell given for the safe keeping) but an unseen *Hot Breath* of their *Bodies*, whereby alone without the help of that shell, many *Wightes* beget their Mates with Young, as we may read (*w*) in *Aristotle*, and other good (*x*) *Authors*; but what makes it so plain as the barren *Eggs* which many *Birds* fashion fully

(q) *Lauren. Ventura de Lap. Phil. c. 3. T.C. vol. 2. p. 238. & Geb. Sum. perfect. part. 1. l. 2. c. 5. in p. 626.*

(r) *Ros. Abbrev. T. C. vol. 3. pag. 701. & Geb. Sum. perfect l. 2. part. 1. c. 7. in p. 631.*

(s) *Solum aurum pinguedine caret. Card. subt. l. 6. in p. 232.*

(t) *Arist. de generat. animal. l. 2. c. 1.*

(u) *Locus desumptus ex Aristot. de gener. Animal. l. 1. c. 20, 21, & 22.*

(w) *De Histor. Anim. l. 6. c. 7.*

(x) *Plin. l. 10. c. 58, 60.*

fully in themſelves by conceit of *Luſt*, wanting onely an outward quickning cauſe from the *Male*.

Then how ſhall we purge out this foul and greaſie *Workman* to make the work of any *Metal* cloſe and well-coloured? *Nature* would have done this in time by concoction without any other help; But we muſt have to ſhorten the time fit for our uſe, two devices; one to breed Cloſeneſs, and the other to bring on good Colour: The firſt is a binding *Skill*, the next is a dying *Cunning*; for the firſt, let *Nature* ſtill be our guide and leader; As ſhe, in all her eaſie changes, uſeth to conſume and raze out the weaker with the ſtronger, like ſo we, if we mean to devour and conſume all the groſs and greaſie ſtuffe of the *Metal*, that when all is clean and fine, the *Fire* may draw it up cloſe together, we muſt encounter it with a ſtrong *Like*: What was that *Brimſtone*, or any other filth in *Quick-ſilver*, and of what ſtock think you? Did I not tell you it ſprung out of a confuſed heap of *Middle-Minerals*, and was a *Mineral Breath* and *Vapour*? Then let us take the foul and ſharp *Minerals*, and in a ſtrong *Fire* ſet them upon the *Metal*, (*y*) and they ſhall ſure, by ſearching and lifting round about, quickly draw to them, eat and drink up all the weaker like droſs of the *Metal*, and leave the reſt which is unlike, clean and untouched: I need not ſtand any more about it; Do we not ſee how (*z*) *Sope*, a filthy ſtrong thing, in battail and work with a foul and filthy *Cloth*, takes and eats up the filth as his Food and Like meat, and leaves the Unlike Cloth clean and ſpotleſs? Nay to come neerer, how doth *Antimony* that fierce and foul *Mineral*, where he is ſet on work with *Gold* to cleanſe him, ſearch and run all over the *Metal*,

(*y*) *Vide Geb. ſummæ perfect. part. 2. l. 2. c. 14. in p. 653, 654, &c.*

(*z*) *Tract. 5. Roſar. abbrev. per Toletan. phil max. T. c. vol. 3. in p. 698. & Paracelſ. in Manual. Phil. T. m. 6. in p. 318, 319. et in frag. l. 3. de vit. longa c 8. Tom. 6. in p. 168.*

Metal, take and consume his like meat, and the strange and unclean parts, leaving the rest as unlike and unmeet for him: To be short, if you mark well, you shall find it the plain, ready, and kindly way, not onely in all purgings, but in every natural changing.

Then let this part go by, and sith now the *Metal* is as clean, fine, and weighty again as *Quick-silver*, and as close and stedfast as *Silver*, or rather more; let us take the next Point in hand, and bring on the *Colour* of *Gold*: This standeth upon two Points; It must have the fairness, and lastingness of *Gold*: That first is an easie matter in the proof of common *Skill*; But here is all the cunning, to die the *Metal* all over with an everlasting *Colour*; To this purpose, it had need be able to pierce the *Metal*, and to abide all *Fire*: That first is not hard again, but how shall this be done? Perhaps we need not strive, before we lay the *Colour*, to make it stedfast and abiding; but like as *Gold* will so fast embrace, and hold his flying maker *Quick-silver*, if she be a little cleansed and made fit to receive him, that no *Fire* shall depart them, so the closeness of this our stedfast *Metal* shall defend and save the *Colour*. But suppose it will not, yet if *Iron* and *Copper*, nay if the *Middle-minerals* may be bound and made abiding in the *Fire*, (as our *Men* hold and teach) then their (*a*) *Colours* may be stayed and made stedfast also.

(a) *Vide Basil. Valent. Practic. de lap. sapient. in p. 19.*

What is remaining? If you be not yet content, go to *School* and learn to fasten and stay (*b*) flying *Spirits*, as they call them. *Cardane* who denies it possible to make an open *Metal* close and stedfast, yet allows this matter easie; And sith we are here, and he is so ready, let us talk with him a little. I marvel much at him, a

(b) *Rasis Ci streasis lib. lumin. Harmon. imperseru. Decad. 1. in p. 71.*

Man ſo well learned, (but indeed not skill'd in this *Art*, the chief of all *Learning*) that although he had ſpoken well a great while, and allowed all *Metals* to be made all of one *ſtuffe*, and to travel by one way of Concoction unto one end, (*c*) *Gold*, and to differ but by one accident onely, and chance of thoſe degrees of boyling, and thereby yielded that all the fouler *Metals* may be turned into one another, and *Silver* likewiſe into *Gold*, becauſe it is nothing elſe but imperfect *Gold*, and the worſer part thereof, wanting nought but *Colour*, which is eaſie, and a little cloſeneſs, which by purging out of the greaſie food of *Fire*, may be given him; yet for all this, he denies it poſſible to change any of the lower *Metals* into either *Silver* or *Gold*, becauſe of overſudden *Heat* (as I ſaid of *Iron* and *Copper*) being burnt they cannot be brought to their old *Quick-ſilvery* cleanneſs, nor yet be made abiding and ſtedfaſt in the *Fire*.

(c) *Eſt aurum perfectio metallorum atque conatus. Card. ſubt. l. 6. p. 233. & de Varietate l. 10. in p. 405.*

This he would never have ſaid, if he had been brought up in our Trade of *Learning*: He ſhould have ſeen us eaſily lead the *Metals* back from whence they all came, and then, by means aforeſaid, ſtay them; for, he grants himſelf that all the cauſe of uncloſeneſs, unſteddineſs, and waſting in the *Fire*, is that our fatty *Brimſtone*, and that it may be cleanſed out of *Silver*; Why not out of the reſt alſo? Will they not abide the violence? Not at firſt, but by little and little they will, as Gentle and Wiſe *Men* know how to uſe them. ---- There are others alſo as well as he, *Eraſtus* and ſuch like, that deny this *Art* of Changing: if I thought theſe *Men* needed any labour of reproof, who through ignorance of the points they handle, blunder and ruſh in the

the dark, cross and reprove themselves all about, in such sort as they seem rather to (*d*) move pity to the standers by, than to make a challenge, and to call forth an Adversary.

(*d*) *Eorum decreta usque adeo sunt obscura, dubia, incerta, falsa, puerilia, ut misericordiam potiùs quàm reprehensionem mereantur.* P. Severin. Dan. *Idea Med. Philos. cap. 9. in p. 132.*

Then such *Men* I will exhort to be better advised, by the view of certain plain examples, which I will lay down before them, and thereby wish them to stay their over-swift and fore-running *judgments*, until they come to the trial and battel it self, in that which shall follow.

Lead, as the *Workmen* know, is one of the greatest spoilers of his *fellows* the foul *Metals* in the World: save them from the rage of him, upon a shell of Ashes, which they call a *Test*, and he is counted safe, sure, and stedfast enough against all assayes. *Cardane* (*e*) tells of a *Man* at *Millain*, which I know not how so dressed and armed his *face* and *hands*, as he could suffer to wash them in molten *Lead*; Might not then a tougher and hard *Metal* be more easily armed and fenced against all force and violence? Nay, you shall see more Wonders by the *skill* of *Nature* easily performed. Clear (*f*) *Chrystal* saves the *Cloth* that is wrapt about it from the rage of *Fire*: so doth *Oyl* defend *Paper*, (*g*) insomuch that you may seethe *Fish* therein, without either burning the Paper, or the Oyl so king through; and all this is because the extreme and deadly feuds do save the middle

(*e*) *Cardan. de subt. l. 6. in p. 240.*

(*f*) *Sanctus Epiphanius lib. de 12. gemmis in veste Aaronis cap 17. p. 9. & Joannes Matalius Metellus præfat. in Hieron. Osorii Lusitan. hist. de reb. ab Emm. rege gestis. Verùm hic de oculo cæci, ille de Hyacintho.*

(g) *Card. subt. lib. 2. in p. 78.*

thing by their fighting. Is it then a Wonder if *Iron* or *Copper*, be by some pretty slight, or kindly skill defended from all *Fire*, and made sure and stedfast? To draw neerer unto you; It is very well known, that base and unripe *Gold*, (*h*) as it were a mean between *Silver* and *Gold*, wanting Colour and Closeness, wasting much away in time of proof and trial, may by some of the lesser and lower degrees of binding be refined, and made as good as the best *Gold* in the world. Then, is there any lett in Reason, why the rest, especially *Silver*, by strong and more forcible means, may not be bound and coloured, and reach perfection?

(h) *Paracels. lib. de Elemeat. Tom. 6. in p. 300.*

To conclude, if we may, by tracing the Path of *Kinde*, which she treadeth daily, turn a *Plant* or *Wight* into *Stone*, and a *Mineral* into a *Metal*, and *Lead* into *Tinne*, nay *Lead* into *Copper*, (as I will prove hereafter) with so great exchange and increase of *Colour* and *Closeness*; then tell me, why by means fitted in proportion, *Lead*, or rather *Copper* may not be turned into *Silver*; or either of these, especially *Silver*, into *Gold*.

Therefore, to make up all; *Paracelse* (*i*) reporteth for certain, that in *Carinthia* they commonly turn *Copper* into *Silver*, and this into *Gold* in *Hungary*: Though he names not the means whereby they made those exchanges, yet we may easily judge those wayes of binding and colouring set down before, that is, lesser wayes then Hermes *Medicine*, and yet sufficient to serve our turn, and to raise that *Wealth* appointed, as we may see by guesse of their common practise, which else were empty, vain and foolish; as also by the light charge of *Middle-Minerals*, in respect of the return and gain of *Gold*.

(i) *Lib. de Tinctura Physicorum c. 4. Tom. 6. in p. 276.*

And

And if the praise of an Enemy be lightly true and uncorrupt, let us hear what *Porta*, a denier of the *Art* of *Hermes*, confesseth upon his own experience; that *Quick-silver* divers wayes may be bound, and coloured, and made perfect *Gold* and *Silver*; and one way when *it is with Brimstone burnt and made Cinabar*, very gainfully: (which thing *Joannes Chrysippus* (*k*) also found true:) And further that in his due time and place, *Mercury* by the smoke of *Brimstone* within one Moneth will be turned into perfect *Luna*.

(*k*) *Lib. de arte metall. metamorphos. T. C. vol. 1. in p.* 32, 33.

I might press you with more as good proofs and trials of *Men* of credit; but here is enough, I say, to stay your judgment for a while: Let us go forward.

Chap. V.

Of Wisdome *and* Virtue.

SIth now *Long Life*, *Health*, *Youth*, *Riches* are dispatched, and we have gotten such a goodly Quire of Helps, Instruments, and Means to *Wisdom* and *Virtue*, that is, to perfect Blisse and Happinesse; what is wanting but *Will* and *Diligence* to bring all *Men* unto it? unless there be some, as there be many, so lewd and fond by *Birth* and *Nature*, having the difference defaced, and being so far from their *Kind* estranged unto the kind of *Beasts*, that although they lack not those helps and furnitures, no nor Good-Will and Endevour

to

to ſet them forward, yet all will not ſerve to amend them, and bring them to *Wit* and *Goodneſs*.

Then let us ſeek the ſalves for theſe two ſores likewiſe, that we may make it, at laſt, a whole and perfect *Happineſs*: let us, I ſay, bend our ſelves to ſhew the means how all foul and vicious perſons, may be cured and brought to health of *Mind*, which is *Wit* and *Goodneſs*.--- No cure can be skilfully performed, without the cauſe be firſt known and removed: The cauſe of *Wiſdom* and *Virtue*, and ſo of their contraries, (for one of theſe do bewray another) I opened heretofore when I brought into the Bound and Houſhold of Blisse, yet two other properties, that is, *Clearneſs* and *Temperateneſs* of *Bodies*.--- But, becauſe we have no ſuch grounds and beginnings, (*l*) as the *Meaſurers* have given and granted, and it behoves, if we mean to build any thing, our ſelves to lay all the foundation; let us take the matter in hand again, that thoſe two are the very cauſes and makers of this health of *Mind*, that is, of *Wiſdom* and *Virtue*, and then teach the way to apply the remedies.

(l) *Solent Geometræ non omnia docere, ſed quædam poſtulare ut ſibi concedantur, quò facilius quæ volunt explic. Cicer. offic. l. 3.*

To begin with *Wiſdom*, (for that *Knowledge* had ever need to go before *Doing*,) and therein to let paſs all the idle ſubtilties about the difference between (*m*) *Sapience* and *Prudence*, (if I may ſo term it for once and uſe it not) as one of them to be ſeen in general (*n*) and everlaſting, the other in particular and changeable things, &c. becauſe they ought evermore (as I ſhewed at firſt) to go together, (even as our *Tongue* better than either *Greek* or *Latine*, hath linked and ſhut them up both in one *Word* together:) I will take the Common and true bounds of *Wiſdom*, that is to wit, *The Knowledge*

(m) *Ariſt. Eth. l. 6. cap. 5, 6, 7.*
(n) *D. Auguſt. de Trin. lib. 13. cap. 19. & Cicer. Tuſcul. quæ. lib. 4.*

ledge of Divine and Humane things; thoſe containing all *Mindes* and *Bodies*; theſe the *Matters* and *Affairs* of private *Men*, *Families*, and *Common-wealths*. ---- It will be very hard, indeed, to bring a Fool to be able to underſtand all theſe matters: But let us march, we have paſſed greater dangers.

And if in this Diſcourſe of the *Minde*, (as well as in the former of the *Soul*, and ſome other) I call in again the beſt *Philoſophers*, and make them abide the brunt, I hope you will not blame me in a courſe ever blameleſs, and allowed in matters of ſuch weight, both that the *Truth* might be the better bolted out, and the *Man* warded againſt the ſhot of Envy.

Therefore letting paſs theſe earthly Judges, as *Ariſtoxenus* (o), *Dicæarchus* (p), *Pliny*, *Galen*, &c. who rating the *Minde* as an earthly thing, do adjudge it to die, and to be clean razed out with the *Body*; and all other wrong Opinions of the ſame; Mine old *Philoſophy*, where it is beſt adviſed, holdeth and teacheth, that, (q) *As the ſoul and life of all things is all one of it ſelf, and all the odds ſprings from the divers tempers of Bodies; ſo the Divine and immortal Minde proper unto Man, and Author of Wiſdom and Virtue, to be Wiſe, and alike Wiſe, and one and the ſame in all points in all Men (as God from whom it came, is One and Wiſe) and to differ when it is divided and ſent into ſundry places, according to the Natures of the ſame places.* (r) Even as many *Rivers* paſſing

(o) *Cicer. Tuſc. Quæſt. lib. 1. & Academ. Quæſt. lib. 1. & 4.*
(p) *Lib. 7. cap. 55.*
(q) *Plato in Phædon. Hipp. de Diæt. lib. 1.*
(q) *Plutar. de Opin. Phil. lib. 5. c. 20. Phil. Moſentcus Archiep.*
(q) *Nicoſienſ. univerſ. inſtitut. ad hom. perf. contemp. 3. part. 2. cap. 11, & 12.* (q) *Cæl. Rhod. lib. 2. c. 31. Lipſ. cent. 1. Ep. 50. Joſſius de riſu & fletu. apud Burton. ſeu D. m. jun. de Melanch. part. 1. Sect. 1. memb. 2. ſubſect. 5. in p. 19. in margin.* (q) *G. Merula memor. lib. 1. c. 1.* (r) *P. Ricius de cæl. agricult. lib. 4.* (r) *Herm. in Clavi.* (r) *Ariſt. de ſenſ. & ſenſib. cap. 4.* (r) *Sen. nat. quæſt. l. 3. cap. 20.* (r) *Dion. Arcopag. cæl. Hierarch. c. 13.*

through

through many *Grounds* of sundry qualities do lightly every one take a sundry Taint, Smack, and Nature from the *Ground*, though at first they all sprang and flowed from one Head and Fountain: Or, more fitly, like as there are innumerable kinds of *Lights* in the *World*, differing according to the *Seats* and *Houses* that receive them, (*f*) when the light of the *Sun*, from whence they all receive light, is of it self all one, and the same in all places.

(*f*) *Porphyr. de Occas.* (*f*) *Card. Variet. l. 8. cap. 42. in p. 399.* (*f*) *Jo. Pic. Mirand. conclus. secund. Av. 2. &. 4.*

Then as the *Sun* (think not much if I be still driven to *Likes*, because it is the lightsomest way of delivering Divine things, wherein you see me plunged; for as the *Eye* can (*t*) behold all things but her self and the *Sun*, and those it cannot see, but in another thing fit to represent the figure; (*u*) even so the *Mind*, cannot understand her self, nor yet other Divine Matters, so well as in a like and comparison:) As the *Sun*, I say, of himself ever sheweth, and seeth all things, if his Beames be not stopt with a Cloud, or some other thick imbarment; even so, the *Mind* alone, and before she fall into the Cloud of the *Body*, is ever busie, and likewise knoweth all things, as unto so Divine a thing belongeth: But now (*w*) she is intangled and so darkned in this manner, she is sometimes idle, and never seeth all things, yea, nought of all without the leave and help of the *Body*.

(*t*) *Plato in Alcibiade. 1. & in Phæd.* (*u*) *Herm. in Minist. Mundi.* (*w*) *De quinq; incommodis quæ affert materia menti humanæ vid. Fortun. Lice. de vit. l. 2. c. 27.*

This course therefore she now taketh; Sith she may not her self step forth and range abroad, to see things, she craves and takes the help of the *Soul* and its servants, which they call *Beames* or *Spirits*: first she useth the

the outward *Spirits* that ſit in the Edge and Border of the Body, for Meſſengers to receive, (by means of their Inſtruments and Parts where they lodge) and bring in Tidings, that is, Shewes and Shapes of things: And then the inward Beams ſitting in the *Brain*, take the ſame Tidings, and repreſent them, as it were, in a Glaſs before her, that ſhe may caſt her light, (which they call the ſuffering or receiving *Mind*) upon them and ſee them.

To skip over the known *Five*; ------ Thoſe inward *Wits* and *Spirits* which we have (not unfitly) compared to a Glaſs, are divided into ſundry and ſeveral Seats and Offices, firſt, (x) one ſort called *Thought*, inhabiting the fore part of the *Brain*, takes hold, and repreſents the ſhapes, let in at the Windowes of the *five outward Senſes*: Then another Crew which we call *Remembrance*, keeping the hinder part of the *Head*, receiveth ſtill theſe ſhapes in great plenty, and layeth them up as it were in a Store-houſe, until firſt, the third company of the *Soules Spirits*, called *Common ſenſe*, and ſitting in the middle of the *Brain* (as becomes a *Judge*) calleth for them to examine them and determine of them (though this lower *Judge* heareth preſent matters in *Thought* alſo) And then at laſt the great and chief *Juſtice*, called *Underſtanding*, by laying the things together, and gathering one of another, judgeth of all.

(x) *Eadem penè ad verbum Phy. Hebræ. c. 2. in p. 21.*

But which is the Seat of the Chief *Judge?* That is a Queſtion among the Learned: when I take it to be no Queſtion if they all grant that the *Soul*, by the Pattern of her *Sire* the (y) *Sun* in the great *World*, dwelleth in

(y) *Macrob. in ſomnium Scip. l. 1. c. 20. & Archang. Burgon. minorit. Comment. in cab. dog. dogm. 20. & Ger. Dorn. phyſ. Triſmeg. T. C. vol. 1. in 406. & Fortun. Licet. de Ort. an. hum. l. 1. c. 15. & Reb. Flud. Microcoſm. Tract. 2. Sect. 1. lib. 8. c. 8.*

(z) *Hippoc. li. περὶ ἀρχῶν & Cæl. Rhod. l. 8. ant. iq. lib. 15. c. 23.*

the *Heart*, the (z) middle of the *Body*, that by casting her Beames all about, and equally to all parts, she might give *Light* and *Life* equally to all, as equidistant from all: And in the midst of the *Heart*, as the onely immoveable, and thereby to move others the onely fit part of the *Body*; for then sure the *Minde*, being the inward Kernel, as *Plato* saith, (a) of the other two, the *Soul* and the *Spirit*, must needs rest and be rooted there also.

(a) *Phil. Jud. de mundi opificio.*

Seeing then the *Minde* seeth and knoweth nothing but by means of the *Soul* and his inward *Wits* and *Spirits*; nor these, but by the help of the outward ones, called the *five Wits* or *Messengers*; nor neither of both, without the parts where they lodge and rest: then, (b) even as the parts of the *Body* stand affected and disposed, so doth the *Minde* understand. Let us go down more particularly to the matter, and see what Condition or Disposition of the *Body* helps or hinders this Work of *Understanding*.

(b) *Vide P. Palmar. lap. Phil. dogmat. seu Libavium restit. c. 15. & p. 88.*

After that the *Five Wits* and *Messengers* have thus received and delivered up the Tidings to the threefold *Glasse* within the *Brain*, this by stirring and running up and down presents and musters them before the *Minde*, and she by casting her light and view, judgeth and determineth. That we may easily gather two things needful to *Wisdom* and good *Understanding*; first, such a *Glasse*, or such inward *Spirits*, as are able to receive and hold many shapes imprinted, that is, very clear, clean, and smooth *Spirits*, by the example of an *Eye*, that kindly Glass, or of an artificial one, which will easily take and shew, in that case, every little spot, shape, and fashion set upon them; whereas, when they be dark, foul,

foul, and uneven, they can take nothing, nor yet represent them if they had them. Secondly, these *Spirits* had need be quick and lively, that is, hot, to be able by their swift running to and fro, to represent and shew them all apace, and easily, for the *Minde* doth all by matching and laying things together.

That *Heat* is the cause of *Quickness* and stirring of the *Spirits*, appears in *Sickness*, *Age*, and *sound Sleep*, especially in *Age* and *Sickness*, more cleerly than needs any light of teaching. But how in *Sleep?* when the heat of the *Spirits* serving *Wit*, is either loaden with the clogging Fumes and Breaths of the *Stomach*, or spent either with Labour, or with Sweat, and still beholding (for Rest abates Heat, as I ever said) or else lent for a time unto his fellow-servants, the *Spirits* of *Life* for digestion sake, then the *Spirits* of the *Brain* be still and quiet, and outward and inward *Senses*, *Wit*, and *Understanding* all cease at once: But if the *Meat* (to omit the expence of *Heat*) was neither much, nor of an heavy and clogging kind, and so neither breathing out loading stuffe, nor needing forraign help to digest it, then our perceiving *Spirits* begin to take their own and Natural *Heat* again unto them, and to move a little before the *Minde*, whereby she beholdeth some old shapes and shewes of things in their passing, which is called *Dreaming*. But in case they recover all that *Heat*, they bestir themselves apace, running to the out-side of the *Body*, and bringing back new tidings to the *Minde*, which when she perceiveth, it is called *Waking*.

Then the cause of *Wisdom* is clear at last, as we see, to wit, a clean and stirring Glass; and of *Folly*, when the same is foul and still. If the Glasse be fouled all

over it cauſeth natural or willing *folly*, as in *Fools*, *Children*, and *Drunkards*: but if it be but here and there beſmeared and drawn, as it were, with dark ſtrokes and lines of foul humors, the ſhapes appear in the *Minde* even as the forms in a broken Glaſſe appear to the *Eye*, by halfs and confuſedly, and it maketh *Madneſs*.

But how came the *Spirits* of this inward Glaſs ſo foul and ſlow, when they are of themſelves (as becometh the Beams of an *Heavenly Soul*) both very clean, clear, quick, and lively? (But we need ſay no more but *clear* and *foul* alone, when theſe two qualities make or mar the whole work of perceiving; for if the *Spirits* be *clear*, it is a ſign they are in their own *Nature*, and ſo hot and quick withal; but if they be *foul*, it is a token their whole condition and property of *Kinde* is loſt and gone, and ſo, that ſtilneſs is come upon them alſo.) Neither is that *æthereal* thing, which is called by the name of a *Spirit*, that carrieth the *Soul* and all his Beams down into the *Body*, and broketh (as I ſaid (c) above) between them, foul or ſtill of it ſelf; (for *Spirits* are not, as ſome *Leaches* think, made of, but fed with the breaths of our *Meat*) but very fine, cleer and lively, as all *Men* grant of *Æther*. How then? Muſt it not needs follow, that all the cauſe of fail and want in this caſe ſpringeth from the *Body*, and from that part eſpecially where the *Wits* inhabit? If the naked Reaſon, brought in above, will not ſerve to content this matter, let us leade him forth clad with proof of Eye-ſight and Experiences, the plaineſt, greateſt, moſt filling and ſatisfying Reaſon in the World.

(c) *Supra pag.* 32.

If *Man* alone doth paſſe all other *Wights* in *Wit*, for his Aiery and Fiery temper above them, as we heard before;

before; then if one *Man* goeth before another in *Wit*, it must needs follow from the same cause: Now, as *Air* and *Fire* are cleer and quick, when *Earth* and *Water* are foul and slow, so are the *Wights* where they bear the sway, affected both in *Wit* and *Body*, as appears in difference between the *Hart* and the *Toad*, and all other wholsom and noisom *Wights*. To go further, *(d)* why are the *Men* so gros and rude, under the two *Pins* of the *World*, in the frozen Countreys, and so Civil and Wise in Hot; *(e)* as *Aristotle* well noteth, but for that the outward *Heat* cleanseth, as it is a cleanser, and drieth, and so cleareth the *Bodies*: whereas *Cold* on the other side, binds and thickens, and so likewise by stopping the flying out of the gros, foul, and wateris humors and leavings, makes all, not onely dark and cloudy, but hot and moist also, as it were drunken, by boiling together, as *(e)* *Aristotle* termeth it.

(d) *Hippoc. de Aer, aq. & locis. in fin.*

(e) *Problem. Sect. 14 quæst. 1. & 15, 16.*

But methinks (I must favour them a little because they are our Neighbours) he might have done better to have resembled those *broiled People* to *Old Men* otherwhere, and the *Aged Men* in frozen Countreyes to the *Youth* in hot Soyles, because the odds between the *Wisdom* of *Age* and *Youth* flows from the same cause of *Drought* and *Moisture*, that is, Clearness, and Foulness of the *Bodies*: And therefore *(f)* *Plato* was not ill advised when he said, *that at such time as the Eye of the Body failed, the Eye of the Understanding began to see sharply*; because when this wateris Instrument drieth up, with the rest of the *Body*, though it puts out the sight of *Sense*, yet it is a Token that the light of *Wit* increaseth, for *Drought* as I said, *(g)* breeds *Clear-*

(f) *Socrat. ap. Plat. in Sympos.*

(g) *Ut non immerito siccas animas sapientes appellarit Heraclitus. Joan. Bodin. method. histor. in p. 108. & Jo. Huarte Examen de los ingenios. & Charron de la sagess. l. 1. c. 13.*

ness,

neſſe, if it be not mixt with coldneſs, for then it brings in *Earthlineſs*, the moſt foul and ſluggiſh Element of all: And therefore thoſe that are very old and cold, are very doting, and childiſh again: But if that *Drought* be ſeaſoned with *Heat* (the more the better) they make the *Man* very wiſe, and full of Underſtanding, as it hath been alwayes obſerved: *Cæſar* is deſcribed ſo; but more ſtrangely before him (*h*) *Alexander*, whoſe *Body*, by his great *Heat* and *Drought*, was not onely moſt ſweet in his life-time, but alſo able, lying dead above the Ground, in a hot Soil and Seaſon, without any balming, alone to keep it ſelf freſh and ſweet, without all taint and corruption many dayes together. But I am too long: Therefore *Prophets* are ſaid to be wiſer than *Men*, and the *Spirits* wiſer then they, and the *Stars* (*i*) moſt wiſe of all, for the odds and degrees in the *Heat*, *Drought*, and *Clearneſs* of the *Bodies*.

(h) *Plutarch. Symnoſ. l.1. quæſt. 6. & Quint. Curt. l.10 ſub. fin. & Card. ſubt. l.8. & Cæl. Rhod. Ant. lect. l. 29. c. 17. Idem etiam de Socrate aſſerit Arrian. Epict. l 4. c. 11.*

(i) *Quos qui vacare mente putat is ipſe mentis expers eſt. Cic. de Nat. Deor. lib. 2.*

Now when we know the cauſe of this *Hurt* and *Diſeaſe*, let us upply the *Medicine*; let us clear the *Ideots* body. In many kindes of fooliſhneſs, as in Childhood, Drunkenneſs, Sleep, and Doting Diſeaſes, *Nature* her ſelf is this Salve, to diſperſe in her due time and ſeaſon, and ſcour out the foul and cloggy, cold and groſs humors, which overwhelmed the *Spirits*, and made them unclean, and quiet: or at leaſt, in the ranker ſort of them, as in Doting *Diſeaſes*, ſhe may be holpen eaſily and enabled by little skill to do it: that we may judge, if great, and ſtrong, and mighty means of *Art* chanced once to joyn with *Nature*, the rankeſt of all, and deepeſt root-

rooted, that is, *Natural folly* it self, may be rooted out and dispatched.

But you may reply, as (*k*) some do, that the rest, which sprung out from outward, light, and hang-by causes, may be cured; when this being so rooted in the *Nature* and first mixture of the *Seed*, (a mixture as ill as a Beastly mixture) can never be mended, unless we grant that a *Beast* may be holpen also, and put on *Manly Nature*.----- I had need send you back to the degrees of *Kinde*, allotted and bounded out above, by the Counsel of *Philosophers*, whereby you may see, if you consider well, that a *Beast* standing in a lower kind of mixture, can in no case be bettered and made a *Man*, unless his temper be marred first, and made anew, and so his Life and Being put out and razed: when as a foolish *Man* hath no such cause and reason, being both for his Divine *Minde*, (though it be eclipsed by the shadow of an earthly *Body*) in respect of his temper a degree above a *Beast*, and in the state and condition of *Mankinde*, fire abounding in him, as his shape declares, as well as in other *Men*, though not so much, and in the same point and measure. And what is the cause? Not because *Nature* meant it so, but by reason she was lett and hindered by some cross thing laid in her way, within the *stuffe*, whereby she was driven to stray, and misse, and come short of her purpose: like as the *Mole* (*l*) *Aristotle* saith, for all her blindness, is in the same kind with all other hot and bloody perfect *Wights*, which should have all their *Wits* and *Senses*; because having all the parts of an *Eye* whole and perfect, it is a sign that *Nature* meant to have gone forward, and was lett with the bar of a grosse and thick Skin.

(k) *Author quæst onis an Lar. Physf. vi-dent. contra rel-sum T.C. vol. 3. in p. 175.*

(l) *De Hist. Animal. l. 4. c. 8.*

Now

Now then we ſee the failes and errours of *Kinde* by *Skill* daily corrected: yea and ſome hold opinion that the blemiſh in the *Mole*, may be waſhed out and mended alſo; that we may hold it poſſible to do the like in this fault of *Folly*. Nay we may think it more eaſie than ſome of them, becauſe there is no ſeveral degree and whole kinde, as if *Nature* had run this race of purpoſe, which ſeemeth ſo in that work of the *Mole*; but ſome odd and rare Examples, and as it were, *Monſters* in kind; or, more fitly, *Diſeaſes* left by *Nature*, *Deſcent*, and *Inheritance*, ſprung out from ſome ill temper of the *ſeed* of the *Parents*.

But how may this *Diſeaſe* be cured? All things in kind by the courſe of *Kind*, have both their higheſt and deepeſt pitch and end, and, as it were, their *South* and *North* turns, from whence they ſtill return and go back again, to avoid Infinity. So theſe natural and left *Diſeaſes* have their Race, which they run and ſpend by little and little; And when it is all run, and all the ſtock of corruption ſpent, (which is within nine or ten Off-ſprings) then they mend, and return to health again: ſuch is the Race of *Wiſdom* alſo, and of all health of *Body*, (for the health of the *Mind* is incloſed within that other,) as we ſee by the *Children* which *Wiſe men* beget, and ſo forth; the caſe is plain and eaſie.

Then we ſee in this Matter how *Nature* inclines, and is ready to help her ſelf: and if *Art* would lend his hand, we may think the cure would be much more ſpeedy, and many parts of the time cut off and abated. And as we find in *ſores* and other lighter inward hurts, this done by ſlight means of ſlender *Skill*; ſo we may deem that by more mighty means, more great and mighty deeds

deeds may be performed.--- But what do I fetch about the Matter, when it is above, and as I think sufficiently proved, that all left *Leprosies*, and other Natural *Diseases* of the *Body*, by those *Heavenly* and *Mineral Medicines* (which I call the *Cure-alls*, and *Cure-the-greats*) may be quite cleansed and driven away; and this is among the number of Left and Natural *Diseases*, all sprung out from an ill temper of the *seeds* of *Parents*: And to omit the rest; if the *Leprosie*, flowing from the foulness of the *Blood* of all the *Body*, may be cured; much more this, which proceeds from the ill frame of one part onely, that is, from a muddy *Brain*: Or, if that *Disease* may be said to come from one part alone, that is, the *Liver*, because it is the maker of all *Blood*, yet that one is a most dangerous part if it be ill-affected, because by need of *Nature* it sends to all places, and so reacheth through all, and striketh all by contagion: whereas the *Brain*, as other more, keep themselves within their bounds, and stretch no further.

But let us go further: If a good and fine *Temper*, through ill *Diet*, and passions of the *Soul*, hath often fallen from a good *Wit*, to a kind of *Madness*, scarce to be descried from the state of an *Ideot*: then sure through the contrary cause, a foul frame may be cleared and rise to *Wisdom*, by as good reason, as the *Art* of *Reason* hath any, especially if those contrary *Passions* and *Diet* be holpen and set forward by meet *Medicines*, which the *Grecians* know and teach, and wherewith they make great changes in *Mens* Bodies; But without all doubt and question, if that our most fine, clear, and hot *Ægyptian Cure-all* came in place to help the mat-

ter: for, if the mightier *Enemy* ſhall in fight overcome the weaker (as you all grant, and thereon ſtands your *Phyſick*) then ſhall this paſſing *fineneſs* and *clearneſs*, when it ariſeth in the *Body*, like the *Sun* in the *Morning*, ſcatter and put to flight all Miſts and Darkneſs, clearing and ſcouring mightily by his matchleſs heat, ſtrength, and ſwiftneſs, every part of the *Body*.

Neither ſhall you ſay, *Life* will not ſuffer ſuch violent and forcible dealing, when as *Life* it ſelf ſhall do it; for what is that which made and mingled at firſt the fooliſh *Body*, but a Beam of *Heavenly-Fire* carried on a Couch of *Æther*? And what is this our *Heavenly Medicine* but the ſame? as is above ſhewn at large; Then let us put ſame to ſame, ſtrength to ſtrength, and if one, before, was too weak to break, as it would, and mingle the fond Body finely; now both together, one helping another, and ſtill with freſh ſupply renewing the Battel, ſhall be, I think, able to overcome the work, and at laſt to bring it to the wiſhed end, paſs, and perfection.

If you fly to the laſt Hold and Shift, and ſay the time is now paſt, and occaſion of *Place* and *Stuffe* now loſt, and ſlipt away, being too hard for *Nature*, upon ſo hard a *Stuffe* and *Place* to work ſuch exchanges; If you look to her ordinary race in all things, you ſhall ſee that ſhe is able, and doth daily rule, ſquare, and frame very groſs and unmeet *Stuffe* in moſt unfit *Places*, to our thinking, yea, much more then theſe in this *Work*: and not onely the thick and ſturdy *ſtuffe* of *Minerals*, cleanſing the *Rocks*, (yet in unſeen places) down to the bowels of the Ground: and that groſſe and rude gear in the bottom of the *Sea*, to make *Shell-fiſh*: But

alſo

alſo living, moving, and perceiving *Land-Wights*, in the cloſe *Rocks*, (as you heard before) and in the cold *Snow*, and burning *Fire*, as thoſe *Wormes* and *Flies* in *Ariſtotle*.

To cloſe up all, and end this matter at once; If you remember how this our Heavenly *Cure-all*, when he was ſent into the *Body*, to work *Long-life*, *Health* and *Luſtineſs*, did not onely ſtrike, and kill, and put out of Being all foul and groſs *diſtempers*, his own and our enemies, but alſo cheriſh, nouriſh, and feed our *Bodies*, and bring it towards our own *Nature*, (even as far as we would by diſpoſing of the quantity:) you may eaſily conceive the plain and certain way of this great exchange, when you know his moſt clean, fine, clear, bright, and lightſome *Nature*.

Now we have diſpatched the firſt part of BLISSE, let us go to the ſecond; and becauſe we have not done it before, though we talked much thereof, we will now begin to bound the Matter, and make *Virtue* (as (*m*) *Ariſtotle* and *Truth* teacheth us,) *A mean in our outward deeds and dealings with other Men*: or *A Reaſon in Manners and Conditions*, as *Plato* termeth it, all is one: The cauſe of *Virtue* is likewiſe ſet out in the beginning, to wit, *A temperate Body*, but I left the Proof unto this place, which is all the hardneſs in this cure of Lewdneſs: for, if it be once known that *Temperateneſs* is the cauſe of *Virtue*, we ſhall eaſily, by that temperate *Medicine*, ſo notable in the ſpeech going before, purchaſe and procure the ſame: And why that is ſo, it hath been ſo often worn before, that we may quite caſt it off, and leave it, being enough, in this place, to prove that a temperate ſtate of *Body* is the cauſe and way to *Virtue*.

(*m*) Ἔστιν ἄρα ἡ ἀρετὴ ἕξις προαιρετικὴ, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς, ὡρισμένη λόγῳ καὶ ὡς ἂν ὁ φρόνιμος ὁρίσειε. *Ariſt. Eth. nic. l. 2. c. 6.*

But firſt let us ſee whether all *Manners* flow from the *Body* or not, and then from what State and Condition of the *Body*. Among them that have ſearched the *Reaſon* and *Nature* of things, the cauſe of *Manners* is laid upon the Diſpoſition, either of *Stars*, or of *Mens Bodies*, or of their *Wills*, thus or thus framed, either by the bent of *Nature*, or by uſe of *Cuſtome*. Let us ſcan the matter, and yet briefly. They cannot flow from the *Will* of the *Mind* of *Man*, leſt all *Men* ſhould perforce be good againſt our daily proof and experience; becauſe the *Minde* of it ſelf, as coming from goodneſs, is good, and alike good in all *Men*, as I ſaid before. And ſure no Cuſtome can alter and turn ſo Divine and Right a *Will* to lewdneſs, but by great force of Neceſſity, which force cannot be ſent and laid upon it by the *Stars*; for whether the *Stars* be *Wights* or no, they are all (as I ſhewed above) of one good (*n*) ſtrain and quality. --- Or if they were not; or whatſoever they be either in ſubſtance or quality, they cannot touch the *Mind* immediately, but muſt needs be let in by the loops of the *Body*, and ſo change and diſpoſe the *Body* firſt and by means of this affect the *Mind*; for if the *Mind* it ſelf, a finer thing then the *Stars*, cannot pierce out of the *Body*, as we heard before, then much leſs ſhall they make way to get in by themſelves, without the helps to our *Mind* allotted; and as theſe are all bodily, (I mean the firſt helps) ſo the neereſt cauſe of *Manners* muſt needs flow from the *Body*: And if the inward *Spirits* and *Wits* likewiſe, do nought without the Inſtruments of the *Body*, and follow the Affection and Diſpoſition of the ſame, then the appetite of the unreaſonable *Soul*, common between us and *Beaſts* (upon which *Ariſtotle*

(n) *Plotin. Ennead. 2. lib. 9. c. 13. pag. 212. & Cornel. Agrip. de Occult. Phil. l. 3. c. 39. in p. 417.*

ristotle and his heirs do lay the cause of *Manners*) is dispatched also, and all the whole strain must needs cleerly run from the *Body*.

But, lest some *All-denier* come and shake these old Grounds, which you saw the *Philosophers* lay so long ago, and so this Building might fall and tumble, I will shoar it up with *Experience*, a thing most fit to fill and please the sence of them which have nothing else but sence.

As all *Diseases*, so all *Manners* spring, either from the natural and inherited, or from the purchased temper of the *Body*; To keep the first till anon: This we have either from the *Air* and *Soil* where we live, or from the *Meat* which we take: The *Air* followeth, either the place of the *Sun*, or the Nature of the *Ground*. But this is somewhat too hard and thorny a kind of teaching; let us inlarge our selves, and unfold, and prove, how, (though I shewed the manner at large before) the *Air* and *Meat* alters and changeth, and maketh to differ, the *Bodies* first, and so the *Manners*.

All (*o*) *Astronomers* and *Philosophers*, (no otherwise than we see by proof) hold Opinion, that where the *Sun* is either too neer the *People*, as right over them, or too far off, as under the two *Pins* of the *World*, there the *Bodies* are big and strong, (*p*) and the *Manners* rude and fierce; whereas within the two Middle and Temperate *Girdles* of the *Earth*, they keep a mean, and hit the midst, as they say, both in *Body* and *Manners*, for that acquaintance with him, and his fellow-wanderers.

(*o*) *Hippoc. lib. de Aere Ag. & locis.* & *Alexand. ab Alex. dier. gen. lib. 4. c. 13.*

(*p*) *Omnis in Arctois sanguis quicunq; pruinis nascitur, indomitus bellis, & martis amator. Ap. Silvest. Girald. Cambrens Topog. Hiber. particul. 1. cap. 27.*

To

To come down to the *Ground* (for I muſt be ſhort) we ſee that a fat and (*q*) and foggy *Land* makes the *Blood* and *Spirits* thick and groſs, and thereby dull and ſlow, and ſo the *Men* fond in Wit, and rude, and ſimple, faithful, chaſt, and honeſt, and ſtill in that ſtrain of *Manners*: whereas a barren and dry *Ground*, if the *Sun* be temperate therewithal (as at *Rome* and *Athens* (*r*) maketh the ſame thin, clear, and lively, ſubtil and deceitful *Men*, valiant, unchaſte, and ſo forth of all other properties appertaining. For meet Manners in *Men* are like the Virtues and Properties of *Plants*, following both the ſundry tempers of the *Bodies*, when the *Soul* in them, and *Mind* in us, is one in all. --- Then as the mixtures, qualities, and virtues of *Plants* are altered up and down, according to their Food and Suſtenance, as (to omit the outward nouriſhment of the *Ground*, whereby (*ſ*) *Pepper* brought out of *Calicut* into *Italy*, will, after a few ſettings, turn into *Ivy*, and ſuch like): the caſe is plain, a cunning *Gardiner*, either by ſteeping the *Seed* or *Slip*, or better by encloſing the *Root* or *Stock*, can give to any *Plant* any colour, taſte, ſmell, or power of Healing: even ſo the temper of *Mens Bodies*, and Condition of their *Manners* change to and fro, upon the ſame occaſion.

(q) *Hippoc. ubi ſupra.* & *Cicer. de nat. Deorum lib. 2.*

(r) *Plat. in Tim.* & *Cicer. l. de Fato.* & *Jo. F. Picus lib. de Imaginat.* & *G. Merul. Mem. lib. 1. cap. 1.* & *Les diverſes Lecons de Pierre de Mexia &c. part. 4. cap. 6.*

(ſ) *Cardin. ſubtil. lib. 8. in pag. 304.* & *Diſcors del Mathiol. nel. 1. lib. di Dioſcor. in Proœmio.* & *S. Alb. Syl. Sylvarum. or Nat. Hiſt. Cent. 6. exper. 17, 18, 19, &c.* & *Fort. Licet. de Spontan. vivent. ortu lib. 4. c. 31.*

To let go that hold in *Phyſick*, *That diſtempered Meats do breed the like diſtempers in thoſe famous Humors which make Complexions, and their Conditions*; why are the (*t*) *Tartarians* ſo Beaſtly and Barbarous in *Manners*,

(t) *Quinetiam cibo quo utare intereſſe aliquid ad mentis aciem putant. Cicer de nat. Deor. l. 2. S. c. R. E. len in his Book of Moſcovia and Tartary, annexed to the Decades of Peter Martyr. fol. 299, &c.*

but

but becauſe (beſides their Soil) they eat and drink the *Fleſh* and *Blood* of *Horſes?* we ſee the *Iſlanders* (u) of *Corſica* prove as bold, cruel, and falſe, as *Doggs*, whoſe *Fleſh* they feed upon.---- A man may range far in this Field, but let us draw neer home; It is not without cauſe that (w) *Plutarch*, (x) *Plato*, and (y) other grave and wiſe *Philoſophers* give ſo ſtrait charge of care and heed in the choice of *Nurſes*: Is it not like, nay, in their opinion, certain, that the *Child* ſucks in with their *Milk*, their outward *Shape*, and inward *Manners?* Why not? As well as *Beaſts*, that ſuck of *ſtrangers* out of *kind*, do plainly draw unto them much of their unkindly qualities; as appears by the (z) *Foles in Africa*, which by ſucking *Camels* are made more painful then their kind, ſwift and healthful for it; and enough ſuch like examples might be brought if time would ſuffer.

(u) *Cardan. ſubt. l. 8. in p. 339. & de variet. l. 8. c. 40 vide Cuſan. de Conjecturis l. 2. c. 8. in p. 103.*

(w) *Lib. περὶ παιδ. ἀγωγ.*

(x) *Lib. 7. de legib.*

(y) *A. Gel. l. 12. c. 1.*

(z) *Scal. exercit. 206. 5. & Jo. Leo. Afric. lib. 9. ap. Purch. Pilgrim. vol. 2. l. 6. c. 1. Sect. 9. & Girald. Camb. Itiner. Camb. lib. 1. c. 2. ap. Burton ſeu Democ. jun. de Melanc. par. 1. Sect. 2. Memb. 4. Subſect. 1. in p. 127.*

To come to our *Bodies* left us by our *Parents*: If we ſee *Manners* ingrafted and in-bred in *Stocks* and *kindreds*, and *Children* and *Nephews* ſtill down, to take one after another a long time, by *Kind* and *Nature*, (as that curſed *father-beating kindred* ſet down in (a) *Ariſtotle*, and other pilfering *Stocks*, which though they have no need, yet muſt needs ſteal; to let paſs *Lechery*, *Valour*, and other good and bad qualities, which we ſee daily deſcend and reign in *Kindreds*:) whence are theſe? Not from the *Parents Mindes*, which *off-ſpring* not, nor can be left nor engraffed, but muſt return ſtraight, and whole, and all at once, when they flit out of this *Life*, to that Heavenly place from whence they came: Neither are all

(a) *Ethic. l. 7. c. 6.*

all their *Wits* alike framed by (*b*) uſe and cuſtome, but brought up ſometimes quite contrary: Therefore, to cut off the *Aſtronomers* opinions, as a ſtring too much diſcording, thoſe *Manners* ſpring out of the (*c*) *Parents ſeed*, which is a part of their *Bodies*, I mean of their ſecond *Bodies*, purchaſed by *Meat* and *Nouriſhment*, which *Bodies* if they uſe good and temperate *Diet*, are ever like the firſt; otherwiſe they follow the *Nature* of the *Meats*, and of their diſtempers, as *Cardane* (*d*) in a few of the worſt *Diets*, hath moſt notably marked, that drunken, or over-ſtudious, or too great faſting, or large Onion-eating *Parents*, do beget and bring forth, for the moſt part, mad and frantick *Children*.

(b) *Sen. de Ira, l. 2. c. 20.*

(c) *Hipp lib. de Aere, Aquis, et locis.*

(d) *Subt. l. 18. in p. 643.*

To cloſe up all this *Firſt Part*, with this one little proof at once: If we find our ſelves do many things againſt our *Wills*, (as when a fearful thing is offered, our *Hearts* will pant, and fail with fear; when a fair, *Luſt* and his part will ariſe, whether we will or no, and all incontinency ſprings from that Root:) then ſure the *Body* muſt lay this force upon us. But how is this: And which way doth the *Body* ſo violently overrule, and carry away the *Will* and *Mind* after her: when any ſhape appears in the thought of *Man*, the *doing Mind* takes it ſtraight, (we muſt weare theſe words with uſe, and make them ſofter) and laying it with good or bad, and matching and comparing all things, decrees and determines; and then her *Will* and *Reaſon*, which *Plato* placeth in the *Head*, follows and deſires: But at the ſame time ſteps in another double *Will* and appetite, ſent from that unreaſonable and perceiving *Soul*, which is common between us and *Beaſts*, ſitting, one part in the *Heart*, and deſiring out-

ward goods; the other in the *Liver*, and seeking the goods of the *Body*; And look which of these is stronger, that is, which hath the stronger house, either by descent or purchase, (or else the baser would be still the weaker, and obey the better) that prevailes and moves the *Spirits* unto it; and those the *Sinews*, and those again by other middle means the whole *Body* or part thereof, as is the pleasure of the Commander.

Wherefore to come to the point more plainly, we shall never be good and follow *Virtue*, that is, a mean and reason in our desires and doings, before these two parts, the *Heart* and the *Liver*, be first by *Kind*, and then by *Diet* in order, square, and temper, apt to obey the Laws and Rules of *Reason*. ----- for to begin with the Root; If the *Heart* (e) be very Hot and Moist, the *Man* is Couragious and Liberal, desiring Honour and great outward things; if Hot and Drie, Cruel, Angry, Deceitful, *&c.* But if it keep a Mean, and be Temperate in Quality, it keepeth a Mean and obeyeth *Reason* in that kind of *Manners*. ----- for the *Liver*, if it be (f) Hot and Moist likewise, it followeth Venery and Gluttony, if Hot and Drie it doth the same, but crookedly and out of course; but if it be Cold and Drie, the *Man* on the other side is very Chast and Abstinent; and if Cold and Moist, somewhat Chast and Abstinent, but untowardly: whereas a Temperate *Liver* holds a Mean in both, and following the Race of *Kind*, desires to live Soberly in Company, and Honestly in Marriage, a Life as far from *Monks* and *Eremites*, as *Gluttons* and *Lechers*.

(e) *Sen. de Ira. l. 2. c. 18, 19, &c.*

(f) *Plato in Timæo.*

Wherefore, we see that all *Manners* proceed from the Temper of those parts, (nay perhaps *Understanding*

also, if it varieth still according to the divers *Heats* and *Moistures* of the *Brain*, and if these two parts be the Springs of all *Heat* and *Moisture* in the *Body*:) so that all good *Manners* and all *Virtue*, bud forth from the good, middle and equal mixture and temper of the same parts: And all our labour and travel (if we seek *Virtue*) must be to bring those twain into square and temper, that is, equality, as neer as may be, of the four qualities; not onely by the *Philosophical Salve* of *Use* and *Custom*, (though (g) *Plato* hits it right in his *Timæus*, when he will have no *Man* lewd by his *Will*, and therefore not to be blamed, but through his *Body* by *Use* or *Nature* ill-disposed; but rather by good *Diet*, and by right *Physick* especially.

(g) *In Timæo. in p. 499. & in Prol. in p. 296. & Epictet. Enchirid. cap. 64. & M. Aurel. Antonin. Meditat. lib. 4. Sect. 43. & lib. 11. Sect. 16. & Palingen. in Scorp.*

And thus we have, at last, finished these Parts, wherein we meant to prepare the *Mindes* both of the *Common* and *Learned People*, and to make the way to the Truth of HERMES MEDICINE.

THE

THE THIRD BOOK.

CHAP. I.

Of mending and bettering the State of MANS BODY.

ALbeit we have ſhewen heretofore divers wayes to BLISSE and HAPPINESSE, and ſundry means whereby the whole *Kind* of *Men* may come to *Long-Life*, *Health*, *Youth*, *Riches*, *Wiſdom*, and *Virtue*; yet, in truth, they are all by long and cumberſom wayes, fit rather to put them in mind of a better way (which was the drift of that purpoſe)

pose) than to be gone and travelled by the lovers of *Wisdom* and *Virtue*; Wherefore, I would not wish them to arrive their counsels in any of those places, but to seek to the Haven of Hermes, and of his *sons* the wise *Philosophers*, as to the onely one, ready, and easie way to all Blisse and Happiness. ----- Then we are come at last, to that which was the first intent and meaning of all this labour, that Hermes and the Philosophers Stone and Medicine is the true and ready way to Blisse.

But how shall we prove this, unless we unlock the door of *Secrets*, and let in Light to these matters, which have been ever most closely kept, and hid in darkness? We must, I say, first open what is Hermes Medicine, except we would put on a *Vizard*, and make a long buzze and empty sound of words, about that which no man understands.

We are like now to be driven unto a marvellous strait, either to flie the field, or to venture upon the curse and displeasure of many wise and godly *Men*; yea and of God Himself, as we heard in the beginning.— If (*a*) *Plato* thought he had cause, when he took in hand that mighty piece of work of the *World*, first to make his prayer; how much more may we in such a world of doubts and dangers? And to desire of God that we may prove our question, not onely with sufficient evidence, but with such discretion also, that those *Men* which can use it, and are worthy of it, may see the truth, and the rest may be blinded.

(a) *In Tim. in p. 476. & Philo l b. περὶ ἀφθαρσίας κοσμ. in princip.*

Then both to direct my speech, which must have some ground to stand on, and their steps which crave a little light to guide them. I think it best to come to the entrance

trance of this way to BLISS, and to point afar off unto the end, leaving the middle way unto their own Wit and Labour; for I may not be their guide, lest the rest should espy us, and follow as fast.

HERMES MEDICINE, and the ready way to BLISS, lieth among the *Metals*, and upon the top and highest among them, even in *Gold*; And the end of this journey, where *Bliss* begins is the *Son* of him. Albeit that I am not ignorant, that Father HERMES, and the rest of his wise Foster-children hold and teach, that out of any *Plant*, *Wight*, or *Mineral* may be fetched a *Medicine* for all *Diseases* of *Men* and *Metals*, as good as this which we have described: Neither do we, as though we had drunk the water of *Lethe*, forget the reason of it above declared. *Because* (b) *all things are all things, and the same and one thing; as having all one stuff and Soul, if their stuff had the like, and not divers minglings. And for that all things, if they were wrought to the top and highest of perfection (as they may be) flowed alike with all the Virtues of Heaven and Earth, Soul, Body, Life, and Qualities.* But these wayes are long, cumbersome, and costly, as well as the rest, and I seek, you know, the most ready, near and easie, which is *Gold*, far above all other things in the *World*; The Reason is, because *Nature* (c) hath poured her self wholly upon him, and enfeoffed him of far more, and greater gifts, both of (d) *Soul* and *Body*, then all the rest: having given him not onely great store of the *heat* of *Heaven*, but also the most fine, temperate and lasting *Body*; whereby, but especially by Reason of his exceeding tough and lasting Body, wherein he wonderfully passeth all things, wee have him halfe ready drest to our hands, and brought.

(b) *Cusanus de docct. Ignorant. l. 2. c. 5. in p. 28.*

(c) *Crollius Basilic. chymica, in p. 258.*

(d) *Lib. secret. max. Philosoph. galli de delph. anonym. T. C. vol. 3. in p. 819.*

brought very near the journeys end, quickly to be led forward and finished with little labour; when as the rest are left in very hard way, and finished with little labour.

It is strange, I am perswaded that a thousand ounces of *Plant* or *Wight* (as for (e) *Minerals*, they be much better) cannot with great labour, cost, skill, and time, be brought to that goodness, & nearness to perfection, as one ounce of *Gold* hath already given him by *Nature*; And I durst warrant you, that out of one ounce of *Gold*, in less then one years space, with a few pounds charge, may be gotten a *Medicine*, as good as the Philosophers Stone of a *Plant* or *Wight*, that taketh a thousand ounces of stuff, many hundred pounds of charge, three years time, and the wearing of many *Mens* Bodies: That we may think, although the wise *Philosophers* in *Egypt* saw and shewed the depth of *Nature*, and these *Works*, yet they were not so mad and fond, as to put them in practise: And therefore (f) *Geber* saith, *It is possible out of Plants to make the Stone, and yet almost impossible also, because thy Life would first fail thee:* Wherfore we may be content also to know the *Secret*, but let us use no other way but this, and so dispatch not onely *Plants* and *Wights*, as foul and earthly things, but also middle *Minerals*, which are like the standing Lights of *Heaven*, in this Comparison.

(e) *Ger. Dorn. Physic. geneſ. T. c. Vol. 1. in p. 388.*

(f) *Sum. perfect. part 2. cap. 24. in p. 535. Et quidem in rebus omnibus, ſed in extractione ejus, vita deficeret, Sendi. vog. Tract. de Sulph. in p. 50.*

Nay, neither hold we his fellow *Plants* to be his equals, no, though they be *Quicksilver*, or *Silver* themselves, the best and neerest of all the rest, especially *Silver* the Wife of *Gold*, but even let her pack away with the rest; for, as her *fire* above glisters, and makes a fair shew, until she come in presence of her *Husband*;

(as

(as the wont of bad *Women* is;) so this our Earthly *Moon* be she never so bright and excellent in another Company, yet in sight and regard of *Gold* her *Husband*, she appears as nothing. If you marvel why, It is because she wanteth much in *heat* of *Heaven*, *temperateness* and *toughness* of *Body*; but in *fineness* an hundred fold---- These things are high and lofty, and soare above the common sight, we will fetch them down anon, and make them plain and easie.

Then let us fall to the Matter, that the *Son* of *Gold* may be found the ready way to BLISSE, and the perfect *Medicine* both of *Man* and *Mettals*; And first, as it is meet, let us regard our selves, and cure our own Bodies, before we help a Stranger.

There is no Gift, Property, or Virtue, but it springeth either from the *Soul* or *Body*: The best gift of the *Soul* is most store thereof, as we shewed before; And of the *Body*, fit temperateness in the first qualities; and then fineness and closeness, which causeth lastingness, in the second. Let us see how *Gold* excelleth in all these virtues, and overgoeth all other things, first by the gift of *Nature*, and then by a *Divine Science*. But it were not good, in such a heap of Matters to be disposed and dispatched at once, to regard those that be clear and received; so then let the fineness of *Gold* go his wayes as clear in all *Mens* Eyes, and his temperateness, which all *Leaches* grant, and take the rest as things both more in doubt, and of greater worth.

(*g*) Those that are longest a ripening and growing to perfection, are both the most tough and lasting, and fullest of *Heavenly Vertues*; whereas on the other side, (*h*) *soon Ripe, soon Rotten*, as they say, *an ill Weed grows apace*,

(g) *Plin. l.* 10. *c.*63.

(h) *Card. subt. l.*7.*c.*37.

apace, and ſo forth. The cauſe of this in *Bodies* is, because the *firſt Moiſture*, if it be (*i*) faſt and cloſe, that is, Fat, proceedeth and ſpreadeth ſlowly, and is hardly conſumed, and eaten up with the *Fire* of *Life*, when (*k*) thin and wateriſh *Moiſture*, both ſpreads apace, and ſpends as faſt. And for this that *Heavenly Virtue*, when the ſtuff hath long lain open under the hands of the *Spirits* of *Heaven*, it muſt needs receive great ſtore of them, and hold them ſurely with his ſtrength and toughneſs; what *Reaſon* can ſhew this more plainly, except you will call me to examples? then bend your *Ears* awhile, and mark the (*l*) *Elephant*, two years in making in his Mothers Womb, and a long time in growing to his beſt eſtate and luſtineſs, to reach the higheſt and beſt pitch in mortality (for *Man* is immortal) not onely by his *ſtrength* and *long life*, which you heard before, but through (*m*) a kind of *Wit* and good *Conditions* alſo drawing near to the *Nature* of *Mankind*.

(i) *Cardan. ſubt. l.12. in p. 467.* & *Levin. Lemn. de occult. nat. mirac. l.2. c.39.*

(k) *Kirch. rm. ſyſt. phyſ. l.3. c. 13.*

(l) *Ariſt. de generat. animal. l.4. c.10.* & *Phi. l.8. c.10.* & *Phil. Pigafet, apud Purch. pilgr. vol 2. l.7. c.4 ſect.3.*

(m) *Montague Eſſayes, l.2. c. 12.*

Conſider again of *Mice*, thoſe little *Vermine*, how ſoon they be bred, as, ſometimes the *Earth* creates them, ſometimes the *Mother* without the *Male*, (*n*) by licking *ſalt*, and otherwiles (for a Wonder in *Nature*) they (*o*) conceive and are big with *Young* in their *Mothers* belly; Conſider, I ſay, how ſoon again they be ſwept away, even with a ſhowre of *Rain*, as (*p*) *Ariſtotle* reporteth; who tells of a (*q*) one-day *Fly*, bred in a leaf in the Fore-noon, at Midday fledge, and ever dying at night, with the ſetting of the *Sun*.

(n) *Ariſt. hiſt. anim. l.6. c.37.*
(o) *Plin. l.10. c.65.*
(p) *Hiſt. an. ut ſup.* (n)
(q) *Eph. Hiſt. anim. l. 5. c.16.*

Again, *Pliny* (*r*) writeth of a *Child*, that within three years ſpace, grew three Cubits, and was now grown to *Mans* eſtate (which they call *Pubertatem*) but *haſte*

(r) *Lib.7. c 6.* & *Senec. conſolat. ad Marciam. c.23.*

makes

makes waste, as they say, and within three years after his *Limbs* shrunk up again, and he died: Nay, he (*s*) saith, that the whole kind of *Women*, amongst the *Calinzians*, conceives at five years of Age, and lives but eight.

(*s*) *Lib.7.c.2.*

To cut off living *Wights*, and to come to *Plants*, are not *Trees*, the longer lived the better in use, for that long growth and ripening? And among *Trees*, doth not the *Oak*, (*t*) after his long growth to perfection, stand, to our great profit, even for ever almost? It is strange that I say, and yet *Josephus* (*u*) writes of one, that stood from *Abrahams* time, to the razing of *Jerusalem*, two thousand years at least, and God knows how long after that time it lasted.---- To be short, the best *Tree* of all that the *Earth* brings forth, the *Cocus* of *India*, (*w*) in one *Mans* age, scarce begins to bear any fruit, and lasteth after that almost past all *Ages*; wherefore the *Minerals*, by the course of *Reason* and *Custome*, being by the grant of all *Men*, longest in making and perfecting, must needs, of all other, be both best in *Virtue*, and last the *longest*; and among them, *Gold* above all, because it is the end of all, and so far, in that point, passeth the most part of them, that as some Men think, a thousand years are spent before he come to perfection; for his long lasting, we plainly see he is everlasting.--- And if we doubt of his *Heavenly Virtue*, let us weigh the Place and Womb where he is bred and fashioned, and we shall see it a (*x*) Common Gulph of all the *Beams* of *Heaven*, even as the *Sea* is the receipt of all *Rivers* that run.

(*t*) *Kirchem. syst. physic. l. 3. c. 10.*

(*u*) *Cardan. subt. l. 8. in p. 333.*

(*w*) *Cardan. ubi supra* (*u*) *in p 325.* & *Scalig. Exerc. 158.* & *Purch. pilgr. Tom. 4. l. 7. c. 5. sect. 1.*

(*x*) *Leo Heb. de Amor. dial. 2. in p. 384.* & *Nuisementi ra: et du sol & del spirit universel. l. 2. c. 1. in p. 102, 103, 115. & l. 1. c. 4. in p. 26 & c. 7. & Marsf. Ficin. de vit. c. com. l. 3. c. 6. & Alb. mag. de reb. metal. l. 3. c. 10.*

How is this? All the beams of *Heaven* ſet forth from a round and wide compaſs, and like *Lines* in a *Circle*, after they have travelled a great wide way one from another, do meet at laſt together jump (*y*) in the *Navel* of the *Earth*; yea, and with great force and ſtrength above all other *Spirits* in other places, not onely by reaſon of the length of their journey (for all natural things, the (*z*) further they go the more they mend their pace) but chiefly becauſe the meeting in ſuch a ſtrait, with ſuch abundance, they violently thruſt, and throw one another on heaps together, as we ſee the force of *Winds* or *Water* meeting in that order; or rather as the *Sun* beams falling upon the Stone (*a*) *Hephæſtites*, or the Steeple-faſhioned *burning-Glaſs*, thereby ſhews ſuch ſtrange and unwonted force, (*b*) to burn dry things, melt *Mettals*, and ſuch like, becauſe the beams that light upon it, do meet all on heaps, and apace, in one narrow point of the middle.

(*y*) *Joan de Meung complant de Nature l. B. p. 246. vide T.C. vol. 1. p. 729, 730. & Dan. Mylium in opere Medico chym. par. 2. præfat. par. 4. de primo mobili, ſeu ſole.*

(*z*) *Denique quod longo venit impete, ſumere debet mobilitatem, etiam atque etiam quæ creſcit eundo, & validas auget vires & roborat ictum. Lucret. lib. 6.*

(*a*) *G. Agricol. de nat. foſſil. l. 5. c. 4. & l. 6. c. 7.*

(*b*) *Paracelſ. lib. de Tranſmut. rerum nat. Tom. 6. p. 234.*

Wherefore the *Minerals*, becauſe (*c*) they be bred and brought up about that place, firſt receive great plenty of thoſe *Heavenly Spirits*, and then thoſe very ſurely ſet on by the ſwiftneſs of the ſtroke, and as faſt held and kept for the ſound and cloſe bodies that take the printing; when as *Plants* and *Wights* dwelling in one place, and out-ſide of the ground aloft, where theſe *Beams* and *Breaths* of *Heaven* are more ſcarce, ſlack and weak, muſt needs have, not onely leſs ſtore faintly put upon them, but alſo thoſe which they have, for their looſe and ſoft ſtuffe, quickly loſt and foregone again.

(*c*) *Vide Auto. incert. de print. p. Nat. & Arte alchym. Harmoniæ Imperſcrut. chymico-phil. decad. 1. in p. 12. & Nuiſ. ment traict. du ſol. &c. c. 3. p. 24.*

But

But if the edge of some *Mens* Wits be too blunt and dull to cut so deeply into the *Earth*, to find this *Matter*, let them cast their eyes, and behold the dayly experience, how these Heavenly *Spirits* in *Minerals*, for all they be shut up and bound so fast in the prison of that hard and sturdy *Stuffe*, yet are able to shew their force as much, and work as mightily as the free *Breaths* of other things enlarged in their soft and gentle *Bodies*.

It would not be amiss I think, to bring in a few and set before us, because for the sloth of the *Times* past, and spight of the Later *Leaches*, these things have lain for the most part buried as they be, and hid from the light and common knowledge.

Then, to pass by the (*d*) *Pearl*, that helpeth *swoonings*, and withstands the plague of *Poysons*; the (*e*) *Smaragde* and (*f*) *Jacinth*, which keeps off the *Plague* likewise, and heals the wounds of *Venomous stings*, and many more such rare and worthy *Vertues*, which they themselves grant, and give to precious *Stones* in their Writings, nay in their *Broths*, *Pills*, and (*g*) *Electuaries*; let us come to hard *Juyces*, and *Middle Minerals*: The *Water* of *Nile*, which makes the *Women* of *Egypt* so quick of Conceit, and so Fruitful, as to bear seven at a *Birth*, as (*h*) *Pliny* writes, is known to be *Salt-Peter-Water*. ------ It is found by common proof, that the same (*i*) *Salt-Peter*, or *Common Salt*, or *Coppress* molten and made a *Water*, kills the poyson of the *Toad-stool*, and juyce of *Poppy*: That a *Plaister* of (*k*) *Salt* or *Brimstone*, heals the hurt of *Venom* in-stinged: That *Amber*, (*l*) which is no *Stone*, but a hard clammy *Juyce*

(d) *Camel. Leonard de Lapid. lib. 2.* & *Joseph. Michel. Apol. chym. in p. 175.* & *Wolfgang. Gab. comment. ad And. Bacii lib. de gem. & lap. c. 5. & 16.*

(e) (f) *Camil. Leonard ubi* (d)

(g) *Discors del Mat. nel Dottor. l. 5. c. 114.*

(h) *Lib. 7. cap. 3. & l. 31. c. 10.* & *Libav. comment. Alch. par. 2 l. 6. de judic. aq. mineral. par. 3. in p. 188.*

(i) *G. Agric. de nat. fossil. l. 1.*

(k) *De his omnibus, vide Dioscorid. de Mer. Medic. l. 6 c. 43. & l 4. c. 85.*

(l) *Gab. ubi supra ad* (d) *cap. 9.*

called *Bitumen*, eaſeth the labour of *Women*, and the falling ſickneſs of *Children*; It is known likewiſe that almoſt all wholſome (*m*) *Baths*, both wet and dry, of *Water* or his Vapour (which are without number in the *World*; but eſpecially that famous *Hot-Houſe* in *Italy*, called (*n*) *Salviati*, for the ſpace of three miles compaſs wrought and hewen out of the ground very daintily, deſerveth to be named, and delivered to the *Memory* of *Men* to come;) flow from (*o*) a *Brimſtony* ground, and draw from thence all their *Nature*, *Quality*, *Force*, and *Virtue*; except a few of *Copperefs* Water, as appears by their dying property, whereby they give any white Metal, their own yellow and Copper colour.

(m) *Hieron. Rubeus de diſtillat. ſect. 2. c. 20.*

(n) *G. Agric. de nat. eorum quæ effluunt è terr. l. 4. c. 3.*

(o) *Guil. Cæſar. Capaccio Antichita di Pozzuol. cap. 13 & St. Albans de Aug. Scient. l. 4. c. 2. & Joſe. Quercitan. Hermet. Medicin. defenſ. cap. 22.* and *Cumbden* ſaith as much of the Baths in *Somerſetſhire*. *Sed quid? Sulphureorum nolumus eſſe locum. Necham. Ibid.*

Now for *Metals*; If it be true, that precious *Stones* in that hard and ungentle faſhion, ſhew ſuch virtue and power of *healing*, why ſhould we mark the *German* for a *Lyar*, when he awards (*p*) great praiſe to the Mixture of all the *Metals*, made in the converſion of their own *Planets*, which he calls *Electrum*, ſaying it will cure the *Cramp*, *Benumming*, *Palſey*, and *Falling-ſickneſs*, if it be worn on the hearty finger; and gives ſigns beſides if the *Body* aileth any thing, by *ſpots and ſweating*: and bewray *Poyſon* if it be made in *Plate*, by the ſame tokens, for all that (*q*) *Pliny* will have *Poyſon* ſo deſcried by the natural *Electrum*, and waſh off *Gold* and *Silver*, and by the ſigns of *Rainbows*, and by noiſe of *Fire* when it hiſſeth; and not by the artificial mixture to be made of *Silver* and *Gold*, and *Copper*, *adulterando adulteria naturæ*, as he more finely then conſtantly ſaith, when he had alotted ſo chaſt Virtue before unto her.

(p) *Paracelſ. Archid. magic. l. 5 Tom. 11. in p. 149, 151, 153, 154.*

(q) *Lib. 33. c. 4. Vide Card. ſubt. l. 6. in p. 239.*

But

But suppose this *Virtue* in the hard form of *Metals* not so apparent, yet no *Man* shall deny the daily proof of them, opened by rude *Skill*, and set at liberty, as the great use of *Burnt* (r) *Brasse*, (s) *Iron-Saffron*, (t) *Metal-smoke*, (and this by *Gallen*'s own witness) and marvellous help in *Surgery*; Nay, the mighty power, both within and without of (u) *Antimony*, which is unripe *Lead*, and of *Quick-silver*, very raw and running *Silver*, so often tried before their Eyes, hath so amazed, and quite daunted the later *Leaches*: though *Galen* (w) himself in times past, hath termed this rank *Poison*, set straight against our *Nature*, and the least part thereof taken inward, to hurt and annoy us, to the great laughter of the Countrey Wits, which, even with Child, a dangerous time to take *Physick* in, without any hurt at all, nay with speedy and onely help, (x) use to drink it against *Worms* in great quantitie. ----- But *Galen* did but rove by gues at the matter, when as (y) in another place, forgetting himself, (as he doth often) he saith he never had tried her force, neither within, nor without the *Body*.

(r) *Æs ustum. Plutarch. sympos. l. 3. q. 10. Fallop. de met. c. 14.*

(s) *Crocus martis. Fallop. ib. ca. 20.*

(t) *Fuligo mettallorum Arsenic. Realgar, Auripigmentū, & simul Parac. de Morb. Metal. lib. 2. cap. 3. Tom. 5. in p. 21.*

(u) *Dioscorid. l. 5. c. 58. & Fallop. c. 29.*

(w) *Simpl. l. 4. c. 19. & l. 5. c. 18. vide Fernel. de abd. rer. caus. l. 2. c. 15. & Fallop. ubi supra c. 37.*

(x) *Matthiol. ad l. 6. di Dioscor. c. 28. & Fallop. de Metal. c. 37. & Libav. Tom. 1. Syntag. l. 1. c. 13. & Horat. Augenius. Tom. 1. l. 1. Ep ſt. 1.* (y) *Simplicius l. 9. c. 19. citatur à Mat. Vutzer. in anatom. Spagy. Merc. l. 1. c. 4. & Responſ. ad Aubert. T. C. Vol. 2. in p. 167.*

But if these *Stones*, (z) *Juices* and *Metals* were by greater *Skill*, more finely dreſt, and freely set at liberty (as they be by the *German*) what wonders were they like to work in the *Art of Healing*? Neither let us think (as *Galen* and his band thinks of all things) that

(z) *Vide P. Severin. Dan. Id. Med. Philosoph. c. 8. in p. 127. & Paracels. l. de Mort. rerum natural. Tom. 6. in p. 216.*

those

thoſe great and rare *Mineral* virtues could iſſue out and come from the groſs and foul *Body*, but from an *Heavenly* gift of a mighty *Soul*, which cannot be kept in awe, and held ſo ſtrait with thoſe *Earthly* bonds, as it ſhall not be able, in ſome ſort, to ſtir and break through, and ſhew his force and power.

Wherefore, to return to my purpoſe, If *Nature* hath beſtowed upon theſe three ſorts and ſuits of *Minerals*, ſo large *Gifts* and *Virtues*, what hath ſhe given to *Gold* (*a*) the end and perfection of them all, which hath paſſed in that travel through the midſt of them all, (*b*) ſo receiving and holding the *Virtues* of them all with advantage? What ſay the *Leaches* to this matter? They are loth to ſay any thing, albeit their deeds ſpeak enough, when they lay raw *Gold* to the out-ſide (*c*) of the *Head*, to heal his *Ache*; right (*e*) againſt the *Heart*, to comfort his ſadneſs and trembling; and when in ſuch ſort they apply it to ſuch purpoſes: Again, why do they boil it in their (*d*) *Culliſes*? mix it with their (*d*) *Pills* and *Electuaries*? bid the *Lepers* ſwallow it? &c. Do they not ſeem to ſmell his great and matchleſs power againſt *Diſeaſes*, and marvellous comfort and wholſomneſs unto our *Nature*, but that like rude and unskilful *Cooks*, they know not how to dreſs it? But if they knew the *Skill*, they ſhould ſee it riſe in *Power* and *Virtue*, according to his degrees in *Freedom*; and when it came to the top, which I call the *Sonne* of *Gold*, to prove Almighty, I mean within our compaſs; for conſider, *Gold* is now good and friendly above all unto us, for his exceeding ſtore of comfortable *Heat* of *Heaven*, ſhining through the miſt of a moſt fine and temperate *Body*; Then what would it be, if thoſe properties of *Body*,

(a) *And. Bacius de gem. nat. c. 17.*
(b) *Vide Anto. Moſen. Patric. Venet. de tranſ. his ad Deun. l. 1. c. 44. in p. 468. & Roſar. abbrev. T. C. Vol. 3. in p. 699.*
(c) *Cardan. varietat. l. 8. c. 44.*
(d) *Joſeph. Quercitan. Herm. t. Med. defenſ. c. 24. & Severin. Dan. Id. Med. Phil. cap. 15. & Dan. Mylius oper. medico-chym. præfat. ad Baſilic. Philoſoph part. 5. de Auro.*

Body, were by great mingling and breaking of the *Stuffe*, refined and raised in their kind, an hundred degrees at least? (which our *Art* professeth;) and those lively and piercing heaps of comfortable *Spirits*, freed and set at liberty, and all these seated upon a most mighty *Body*, subduing all things? Is there any thing in the *World* to be compared unto the marvellous *Work* which he would make in our *Body*? Could any of these very violent and mortal *Poisons*, which I brought in above, so easily and roundly destroy, as this would help and save us? But to come to the Point: If that our Old, Fine, Close and Æthereal *Oil*, which they call a *Fifth Nature*, was able alone, for the Reasons set down in their places, to breed and beget all those blessed bodily gifts and properties, that is, *Lastingnesse*, *Health*, *Youth*, and the two springs of *Wisdom* and *Virtue*, *Clearnesse* and *Temperatenesse*; How much more shall this *Sonne* of *Gold*, the *Medicine* and *Stone* of HERMES, and his *Off-spring* be sufficient and furnished for it?

For first, when his *Soul* and *Heat* of *Heaven* is much more great and mighty, and his *Body* a more fine and fast *Oil*, that is, a more like and lasting Food of *Life*, it both upholdeth and strengtheneth *Life* and Natural *Heat* the better, and so proves the better cause of *Long Life* and *Youth*: Then being more temperate, and that quality carried upon a finer and tougher, that is, a stronger *Body*, it is able with more ease and speed to subdue his and our Enemies, the distempered *Diseases*, and to cleanse and clear, fashion, and bring into good order and temper, the whole frame of our *Body*, and so procure *Health*, *Wisdom*, and *Virtue* in better sort, and in more full and heaped measure: for you must not think that a

Fifth

Fifth Nature of *Wine*, or such like, which I brought in heretofore, and which many (e) *Men* do make for their *Bodies*, is so good by twenty degrees, as the Philosophers Stone, I mean the same measure of both; when, besides that it is not so temperate, and near unto *Heaven*, (though the name be never so near) for it wanteth twenty parts of the *Soul*, and as much of that fine *Stuffe* closely and finely tied up together; and therefore one part thereof will last longer, and spread further with all his *Virtues*, and so do more good in our *Bodies* then twenty times as much of the former. Deliver to minde what I say, it is worthy marking, ------ I shall not need to stand to shew you the Reasons why, and manner how this great *Medicine* of Hermes shall be able to get and purchase these our *Blisses* of *Mind* and *Body*, because it is already done at large elsewhere, and it may suffice, in this place, to win by force of Reason (which hath been done as much as needs) that this *Medicine* is much better, and more able than an *Æther*, *Heaven*, or *Fifth Nature*.

(e) *Vide Hier. Rubeum de distillat. Sect. 1. c. 5. & Sect. 2. c. 20.*

Then these *Men* may see (I mean (f) *Paracelse*, and such as know whereof they speak, let the rest go) how rash and unadvised they prove themselves, when they are content to let in the name of *Poison* into this happy *Medicine*, and to avow that it worketh all those wonders in our *Bodies*, by that way of curing which I shewed, by stronger like *Poisons*: for then it would be, at most, but a general *Medicine*, and *Cure-all* against *Diseases*, and fit for *Health* alone, but no blessed way to *Long-life*, *Youth*, *Wisdom*, and *Virtue*, which grant as well as the other, both he and all the rest do give unto him: for it might not be taken and used in a sound *Body*, no more then

(f) *Paracels. in min. Philos. Tom. 6. in p. 316---319. & In Fragment. de vita long. l. 3. c. 8. Tom. 6. in p. 163.*

then a purging *Medicine*, except it weare off that Viperous kind aforesaid: for he would then battel with our *Nature*, spoil and overthrow the *first moisture*, and the whole frame of the *Body*, so far would it be from nourishing the *Natural Heat* and *Moisture*, from clearing and tempering the *Body* to cause *Long-Life*, *Youth*, *Wisdom* and *Virtue*. And the reason of this reproof is, because when every *Poison* is very barren and empty of *Heat* of *Heaven*, and very distemperedly cold and drie in body, set straight against our *Hot* and *Moist Nature*, as appears by flying the *Fire* and *Oil* his Enemies; The PHILOSOPHERS STONE was temperate in respect, at first; and is now exactly so, and a very fine *Oil*, and full of Heavenly *Spirits*: and so, for these three causes, not onely most friendly, and like to our *Nature*, but also a very deadly Enemy, and most crosse contrary to all *Poisons*.

CHAP. II.

That the PHILOSOPHERS STONE *is able to turn all base* METALS *into* SILVER *and* GOLD.

AND thus we have lightly run over the former part of *Long-Life*, *Health*, *Youth*, *Clearnesse*, and *Temperateneſſe*, which make up all good gifts of *Body* needful: Let us now come to the outward help of *Art*, and borrow so much leave again, as to use the Gods

for the Effect, and to take *Gold* for *Riches*, and ſtrive to ſhew that the *Son* of *Gold* is able to turn any *Metal* into *Gold*; and not ſo ſparingly, now, and hardly as we did before, by thoſe baſtard kinds of *Binding* and *Colouring*, (though a little, if it were without miſpence of time and travel, would ſerve our turn) but as fully and plentifully, as any of our *Men* avow, to the amazement of the *World*: They ſet down no certain ſumme nor ſtint, which I will do, becauſe I have to do with thirſting *Ears*, and becauſe again I love not to run at random, but to have a certain mark whereat to aime and level all my *ſpeeches*.

Then let us ſay, By this great *Skill* of Hermes, and a little *Labour* and *Coſt*, we may ſpend with the greateſt *Monarch* of the *World*, and reach the *Turks* Revennue, yea, though it be Fifteen Millions Sterling, as I find it (*a*) credibly reported; yea, let us be bold, and not, as (*b*) *Socrates* did when he ſpake of *Love*, hide our Face for the Matter.---- The Truth is vouchable before God and *Man*, and will bear it ſelf out at laſt; though it be my luck, ſtill to be croſt by *Men* of our own Coat, Hermes *Foſter-children*; ----- But what do I call them ſo? Albeit *Paracelſe*, with whom we dealt of late, was plainly ſo; yet his Scholar *Dorne* which now comes in place, is out of this account as cleerly: This *Man*, I ſay, to excuſe his own Ignorance, hath learn'd a new trick in unfolding of Hermes Riddle, that neither (*c*) Hermes, nor any of his *Followers*, in ſaying they turn the four foul *Metals*, *Lead*, *Tinne*, *Iron*, and *Copper* into *Silver* and *Gold*, mean plainly according to common ſpeech, but ſtill Riddle and double the matter, underſtanding the four *Complexions* of our *Body*,

(a) *Franceſco Sanſovino del governo de S. regin. lib. 6. in fine.*

(b) *Plato in Phædro.*

(c) *Gerard. Dorn. Artis Chymiſtical. 1. c. 9. T. C. Vol. 1. in p. 218. & alias paſſim.*

Body, (which he buſieth himſelf to match with thoſe four *Metals*) into good form and temper changed: And theſe to be the *Silver* and *Gold* which they make at any time; and that by this token, becauſe they fetch their *Medicine*, as you heard even now, out of all things.---- Then he flieth out and lifteth up his *Maſter* with high praiſes, for finding firſt, and untwining the Knot and Riddle; whereas there is nothing ſo plain, both in *Paracelſe* and all other of his *Hidden Science*, as their *Opinion*, as touching this matter: Nay, ſee the worthy Memory of the *Man*, he himſelf in conſtruing the words of his *Maſter*, concerning the ſame Matter, makes, as well as he, and the reſt, a plain diviſion of this *Work*, and yieldeth in open tearms, that our *Medicine* ſerveth both for *Men* and *Metals*.

This Noble *Doctor*, when I was a Novice and firſtling in this ſtudy, as he miſ-led me in other things, which he took upon him to unfold, ſo he amazed me in this, before he himſelf knew the leaſt of them: But after I went forward, and began to conſider earneſtly, and weigh the things by their own weight, (and not by the weight of *Words* and *Authorities*) the onely way to *Knowledge*, I quickly ſaw the falſhood of that new opinion, and more plain reaſon and cauſe of belief, for this point, then for all the reſt, which he allowes, and which I ſhewed before. Then let us not ſtay for him, nor for any thing elſe, but let us march forward, with all ſpeed and courage.---- And if it be never good in diſcourſe of *Speech*, to heap and huddle up altogether, but for light ſake to joynt the Matter, and cut it in divers pieces, let us do ſo too, and prove firſt that the *Son* of *Gold* is able to turn *Metals* that are baſe into *Gold*; then that he

can change so much as to make up that Sonne, I set as needful.

He is to turn *Metals* two wayes; first, as a *Seed*, if a *Man* list to sow him upon them: And then, after his Birth, by *Nourishment*, or turning them into his own *Nature*; And this is either into his *Fathers* (which is his own after a sort) or, into his *now-being*, and self same *Nature*. Of these I will treat severally: And first of *Seed*, which cannot be denied unto *Gold*, if all (*d*) things have *Life*, and *Life* have (*e*) three powers and abilities, to be *Nourished*, and to *Wax*, and to *beget his Like*, also; The second part is clear and granted among all *Philosophers*: And that all things have *Life*, it hath been often shewed before by their feeding and divers other *Arguments*.

(d) *Elementa & Elementata omnia vivere fusè probat Gul. Gilbert. de Magnet. l. 5. c. 12. per totum. & Fortun. Licet. sparsim exertim verò de spont. vivent. ort. l. 3. c. 14, 15, &c. & Plotin. Ennead. 6. l. 7. c. 11. in p. 703.*

(e) *Arist. de anim. l. 2. c. 4. & Fort. Licet. de vit. l. 2. c. 16. in p. 359. & Algavel. l. 2. tract. 4. c. 1. de anim. vegetat.*

But because it is a thing whereon almost all the frame of my speech leaneth, and yet much in doubt, and hardly believed among the *Learned*, let us take it again, and prove it by name in *Minerals*, because they be both farthest from belief, and nearest our drift and purpose.

(*f*) Those things that have *Diseases*, *Age*, and *Death*, cannot but *live*; and we see plainly the *Diseases*, *Age*, and *Death* of precious *Stones*; but most clearly in the precious *Load-stone* (though he be foul in sight) which is kept, fed, and nourished in the filings of *Iron*, his proper and like *Food*, when *Quicksilver* or *Garlike* quite destroyes him, and puts out all his Life, Strength and Virtue.

(*f*) *Cardan. subtil. l. 5. in p. 199 Omne ...rtem obiens vivens est. Fort. Licet. de spont. viv. rtu. l. 3. c. 2.*

But

But how if the *gMinerals* by feeding, wax and grow as well as *Plants* or *Wights*? As *Miners* have good experience of that, when they see them by those due and constant fits, so dangerously voide their *Leavings*.----- *Agricola* saith, (*h*) that *Salt-Peter*, after that by draining it hath lost its taste and virtue, if it be laid open in the *Weather*, will within five or six years space, grow and ripen, and recover his power and strength again. The (*i*) same man telleth of one *Lead-mine*, and two other of *Iron*, which after they be digged and emptied, within few years space, ripen and grow to be full again, and one of these every tenth year.

But admit these by the slight and canvass of a crafty *Wit*, may be shifted off, yet they shall never rid the next that follows of *Lead*, after he hath been taken out of his proper *Womb*, where he was bred, and nourished, and fashioned into his form for our use requisite, yet, if it be laid in a moist place under ground, it will wax and grow both in weight and bigness, (*k*) by many good *Authors*, yea, and by (*k*) *Galen* his own witness, which although it be light otherwise, yet is of weight in this matter, because it maketh so much against his own cause; Nay, mark what (*l*) *G. Agricola* reports, that the same hath been found true on the top of houses, and shewes where and how the proof was taken.

But, to come to the very point, (*m*) *Paracelse* saith, that *Gold* buried in a good Soile, that lieth *East*, and cherished well with *Pigeons dung* and *urine*, will do the same; and sure, I dare not condemn his witnesse in this Matter, because the rest that went before, seem to

(g) *Vide Fran. Georg. Venet. de harmonia mundi totius Cant. 2. Tom. 1. c. 6. & Discors. del. Mathi. nel. 5. lib. di Dioscor. in proœmio. & P. Sever. Danus Id. Med. Phil. c. 2. & Comment. in Her. lib. de lap. Phil. secret. T. C. vol. 4 in p. 759. & Tho. Campanel. de sensu. rerū. l. 3. c. 13.*

(h) *Idem card. de subt. l. 5. in p. 210.*

(i) *De vet. nov. metal l. 2. & de Nua. Rutil. Claud. Numet. Gal. ap. Oauph. Panum. in urb. Romæ descript. l. 1. & G. Fal. Tract. de Tocrm. aq. ac. met. c. 5. & Geo. Fabric. obser. de re. met. in fo. 20. 22.*

(k) *Cardan. sub. l. 9. in p. 239. & St. Albans syl. syl. Cent. 8. Exp. 97. & G. Agricola de ort. & cauf. subterran lib 5.*

(l) *l. 8. de nat. fossilium.* (m) *Lib. de generat. rerum naturalium Tom. 6. in p. 107. Vide Alex. ab Alex. dier. gen. l. 4. c. 9. & Scalig. Exer. 102. 1. et B. Ful. l. 1. c 6. ap. Sim. Maiol. Ast. Coll. 19. met.*

say

ſay as much in effect, and to avow the truth of this *Story*.

Then, if it be ſo certain that *Gold* hath *life*, there is no help but he ſhall beget his *like* alſo, if *Philoſophy* and common proof be received: But they (*n*) will ſay, that nothing doth ſo that wanteth *ſeed*, as many *Wights* and *Plants* doe, and all *Minerals*; No *man* ſaith ſo, that knoweth what is *ſeed*; (*o*) *Seed* is no groſſe thing that may be ſeen with Eyes, but a fine and hot *Heavenly breath*, which we call *Life* and *Soul*, wherewith not onely the common *ſoul* of the World, but alſo *Wights*, yea, and perfect (*p*) *Wights* ſometimes, beget without the company and ſenſe of that frothy ſtuff and ſhell, as I ſaid above; but yet moſt commonly *Nature* takes the help and guard of that Body called *Seed*: This was proved to be not onely a branch and part ſlipt from the whole *Body*, but the whole it ſelf ſometimes, as by *kind*, in the four *beginnings*, and in *Minerals*, and in ſeedleſſe *Plants*, and *Wights*; and by *Skill* in all. Therefore *Minerals* and all have their *Seed*, and their whole *Body* is their *Seed*.

Then, as by *Nature*, they are wholly ſowne and die, and (or elſe *under-moon* (*q*) things would prove mortall) riſe again the ſame encreaſed according to the wont of *Nature*, even ſo they will above ground, if we can by *skill* uſe them kindly, which we may, as well as *Nature*, if we could eſpy her Footings, not unpoſſible to be ſeen, as I could ſhew you quickly, if I might a little unwind the bottome of *ſecrets*, and lay them open; But I muſt take heed.

Then, as the *ſeed* of *Plants* and *Wights* riſeth again much encreaſed in ſtore and bigneſſe, becauſe it drawes unto it and turns into his *Nature* much of the kindly ſtuff

(n) *G. Agric. de ort. et cauſ. ſubter. l. 3.*

(o) *Semen res eſt inviſibilis, ſed Sperma viſibile. Sendivog. Tract. 7. T. C. Vol. 4. in p. 490.* & *Anonym. phyſ. reſtit. exchirid. Can. 186.* & *Ariſt. de generat. animal. l. 2. c. 3.*

(p) *Perdices. Plin. l. 10. c. 33.* & *Jul. Solin. polyhiſt. cap. 12.* & *M. Varro de Agric. l. 3. c. 11.*

Apud Jo. Comerte. Concil in præfat. ſolini lo.

(q) *Immortalia ſunt n. omnia perfectè miſta, tametſi non in individuis, at in ſpecicbus ſuis. Anon. Enchirid. phyſ. reſt. Can. 166. & 186.*

stuff and ground that lieth about it to corrupt it: Even so, if you (*r*) make the *Metals* a ground fit to receive and corrupt the *seed* of *Gold*, it will, after his due time rise again, turning them, or much of them, into his own *Nature*.

(*r*) *Vide Aurel. Anguel. Chrys. l. 2. T. C. Vol. 3. p. 214.*

Now Dr. *Dorne* may see, if he be not blinded, that this is no *Riddle* matter, but a plain and certain *Truth*, grounded upon the open and daily race of *Nature*, which not I spied first, (as he spied out the subtill falshood:) but the same all the Troop of the wise *Egyptians* saw and taught before me; yea, and some of them that sit in darkness, as those worthy *Leaches*, whose aid we took before, *Ficine*, *Fernel*, and *Cardane*; especially the two first, because they bare good-wil to the truth of this *Science*; But *Cardane*, as a *man* that neither knew nor loved it, halts a little; for when he had all about held for certain, that *Minerals* and all had *life*, and were nourished, and grew and waxed, yet he buried the third point with silence.

But let us not urge this so much in this place, because it is not the right *Son* of *Gold*, and *Stone* of HERMES, but a lesser *skill*, and lower *way* to *Riches*, fit to have been followed in the *Second Book*.—— Then how doth the PHILOSOPHERS STONE, and the naturall *Son* of *Gold* it self turn base *Metals* into *Gold*? For that was the second thing to be handled in this place.

When this *Child* is born, keep him in his *heat*, which is his *life*, and give him his due and naturall *food* of *Metals*, & he must needs, if he be quick, & able to be nourished, digest, change, and turn them into his own *Nature*, much more easily than *Lead*, and he in a cold place, and rude and hard fashion, was before able to turn strange meat and digest it.

And

And as I ſhewed above the change of *natural things* when they meet in Combate, to be either throughout, or half way, that is, either by *Conſuming* to raze one another quite out, and turn him into his own ſelf-ſame *Nature*; or when by *mixture* both their Forces are broken and dulled equally: Even ſo, in this great skilfull *change*, we may ſo order the matter, and match the two *Combatants*, that is, the *Meat* and *Feeder*, *Stuff* and *Doer*, with ſuch proportion, that one ſhall either get the Victory, and eat up the other quite, or both be maimed alike and weakened.

(s) *Vide* P. Bonus Ferrar. Margarit. prct. c.3. T.C. Vol.5. p.679.

To be plain; If we give (*s*) this mighty *Child* and *Son* of *Gold*, but a little *Food* (the quantity I leave to diſcretion) he will be able to turn it throughly into his own ſelf-ſame *Nature*, and thereby to mend himſelf, and increaſe his own heap and quantity: But if you will make *Gold*, which is your laſt end and purpoſe, match your *Medicine* with a great deal, an hundred times as much, or ſo (your eyes ſhall teach you) and both ſhall work alike upon each other, and neither ſhall be changed throughly, but make one *Mean* thing between both, which will be *Gold*, if you will, or what you will, according to your proportion: And if you perceive not, mark how (the compariſon is ſomewhat baſe, but fit and often uſed by our *Men*) they make a ſharp and ſtrong *Medicine*, (*t*) called *Leaven*, of the beſt wrought *Flouer*, which is *Dough*; and ſuch another of *Milk*, well mingled in the *Calves bag*, named (*u*) *Rennet*; and how by matching them with juſt proportion of *Flouer* and *Milk*, they turn them into the middle Natures of *Dough* and *Curds*: Nothing ſo fit; mark it well.

(t) Dio. Zachar. T.C. Vol. 1. p. 810. & P. Bon. marg. prett. c. 9. T.C. Vol. 5. in p. 677.

(u) Augurell. Chryſ. li. 2. T. C. Vol. 3. in p. 216.

Nay

Nay, ſith you begin to call me to examples, I will ply and load you with them, and yet I will lay no ſtrange burthens upon you, no, not the quick nature of the *Scottiſh ſea*, returning *Wood* (*w*) into *Geeſe*; Nor yet the (*x*) *Eagles feathers*, that lying among *Gooſe* quills eat them up, two more marvellous changes, then all thoſe that are profeſſed in the *Art* of *Changing*, yet I leave them, I ſay, for things too ſtrange and far of my purpoſe; here are many *Waters* and *Earth*, which I am credibly informed by (*y*) *G. Agricola* and (*z*) others as good *Authors*, are indued with the properties to turn any *Plant*, *Wight*, or *Mettal* into *ſtone*. *Cardane* (*a*) tells of a *Lake* in *Ireland*, wherein a *ſtake* ſtuck down, will turn in one years ſpace, ſo much as ſticks in the Mud, into *ſtone*, and ſo much as ſtands in the water to *Iron*, the reſt remaining *Wood* ſtill.

(w) *G. Merul. Mem. l. 3 c. 43. & Sil. Gyrald. Camb. Topograph. Hiber. Diſtinct. 1. c. 11 & Alex. ab Alex. l. 4. c. 9. & Ibach. Vadian. Com. ad Pomponium Mela. l. 3. Et Mich. Mayer qui integrum tract. ſcrip. de voluc. arboria. Et Bapt. Poſt.*

l. 2. c. 3. & Card. Var. l. 7. c. 36. & Scal. Exer. 59. 2. & Fort. licet. de ſpon. viv. ort. l. 3. c. 47. & Ortelius in deſcript. Hibern. & du Bart. ſixieſme jour. & Dith. Bleſken. deſcript. Iſland. & Brem. Paliſſy, Traicte de Pierres, &c. & Purch. Pilgrim. Tom. 3. l. 3. c. 22. (x) *Plin. l. 10. c. 3. & Phile. ἐνσεχοες περὶ ζώων ἰδεότητος, c. 1. & Card. de variet. l. 16. c. 89. & Theophyl. Simocatus, φοσικ ἀπορημ. β. & Albert. Mag. l. d. mirab. mundi.* (y) *De natur. eorum quæ eff. è terr. l. 2.* (z) *Card. ſubt. l. 2. & G. Merul. mem. l. 3. c. 4. & Matthiol. diſcors. vel. l. 5. de Dioſcor. in procm. & Leand. Alberti deſcrit. de tutta Italia. in f. 49. & Cambden ſaith as much of a Well in Leiceſtſhire neer Lutterworth, and another near Knaresborough in Yorkſhire. & Sen. nat. quæſt. l. 3. c. 20. & Poutan. de Meteor. c. 44.* (a) *De varietat. l. 2. c. 7. & Nuiſement Poem. Philoſoph.*

There is an old *Mine-pit* in the Hill (*b*) *Carpat* in *Hungary* wherein the people daily ſteep their *Iron*, and make it *Copper*: the reaſon of theſe things is plainly that which I brought, for our great and Golden change, and likened to *Rennet* and *Leaven* hard before.

(b) *G. Agric. de Foſſ. l. 9. & Cardan. ſubt. l. 6. in p. 227. & Parac. l. de Tinct. Phyſ. c. 6. T. C. in. p. 278, & M. Mayer. ſymb. aur. mens. lib. 11.*

The *waters* and *Earths* which aſtoniſh things in that order, are evermore, infected and mixed with ſome very ſtrong *Stony juyce*, (*c*) as *Agricola*, ſaith; and *Reaſon* agreeth plainly in the *waters*, when they no ſooner (*d*) reſt from running, then they go into a *ſtone*. Nay, (*e*) *Pliny* ſaith, that *Stony-flix* in *Arcadia*, goeth into *ſtone* running; which thing the foul Traytor (*f*) *Antipater* belike perceiving, meant thereby to try ſuch a change upon his *Lord*, the great *Grecian Monarch*, when he gave it him to drink and killed him.

(*c*) *De Nat. eorum quæ eff. e terr. l. 1. & 2.*
(*d*) *Cambden in Scot.*
(*e*) *l. 31. c. 1. & Sen. nat. quæſt. l. 3. c. 25. & Purch. Pilgrim. Tom. 3. l. 5 c. 1.*
(*f*) *Plin. l. 30. c. ult. & Vitruvius ap. Ant. Muret. in vot. ad ſen. ubi ſupra ( ) & Card. Subt. l. 2. p. 136.*

The *Iriſh-water* is, without doubt, *Mineral*, and as I gather by the deſcription, temper'd and dried with that *Iron* by *juyce* which is called *Ferrugo*: But every *Man* knoweth for certain, that the *water* of *Carpat* (*g*) is *Coppreſs water*; Now *Copperſs* is as near the Nature, as the Name of *Copper*, which the *Greeks* ſet out moſt clearly, calling *Copper*, χαλκὸς, *Chalcum*, and that other, χαλκῦ ἄνθος, *Chalcanthus*, and the ſtone *Pyritis*, or *Marcaſite*, (as it is termed in *Arabia*) that breeds them both, χαλκίτις. It is like *Leaven* to *dough*, (*h*) made of *Copper*, and raiſed to a ſharp quality, which when it is looſened into *water* and by draining and diſtilling up and down in that *Hill* refined, it becomes yet more ſharp and ſtrong, able eaſily to overcome *Iron*, a like and near weaker thing, (for what is ſo near as *Iron* to *Copper*) and turn him into his own, old, mean and middle Nature.

(*g*) *Card ſubt. l. 6. p. 327.*
(*h*) *G. Agric. de ort & cauſ. ſub l. 3. & de nat. foſſil. l. 3.*

But how ſhall we ſhew that *Coppris* came of *Copper* in that Order? firſt the proof of our *Men* maketh it clear,

clear, (*i*) when they turn that into this, and this into that again, so commonly: Then the authorities of *Geber* and *Agricola* (the best skil'd in *Mineral matters*, of all that ever wrote) (*k*) the one after that he had observed it long in *Mines*, setting it down for a *Rule*, and (*l*) *Geber* calling it the *Cum.* and as it were the droppings of *Copper*: But chiefly the *workmens* daily practise, who by following the steps of *Nature*, softning and dissolving that brazen stone *Pyritis*, do commonly make *Copper*.

(i) *Paracels. l. de Mort. rer. nat. Tom 6. p 218.* & *Gasto Claveus Apol. Argyrop. & Chrysop. T. C. Vol. 2. in p. 41.*

(k) *Cum. à humor corrosserit pyriten & arosum & friabilem, fit talis succus astringens G. Agric. de Ort. & Cauf. subter. l. 3.*

(l) *Sum perfect. part. 2. l. 2 c. 23.*

Let us now see what *Art* hath done by counterfeiting these patterns by *Nature* set so plainly before her. If she hath not done as much, and more surely, she was but a rude and untoward *skill*; let us see what is done.

She hath likewise, and as well as *Nature*, (*m*) by a sharp stony *Water*, called *sal-gem water*, turned *Wood* into *Stone*, yea, and *Mettals* also into *precious stones*, not by any counterfeit way which *Glass-makers* use, but *Philosophically*, and *Naturally*, by a marvellous clear and strong water of *Quicksilver*, leading them back in the middle nature of fine stone. To let pass middle *Minerals*, which by the same course *Art* easily changeth one into another; she turnerh *Antimony* (*n*) into *Lead*, and this into *Tinne* easily; these things *Agricola* reporteth, and tells the way of the first, by Concoction only; but not of the second, which *Paracelsus* supplieth, (*o*) by purging him our way of binding with *sal Armoniak*. I could set down a way to turn *Iron* in to such (*p*) *Steel*; as would cut *Iron* as fast as this will cut

(m) *Paracels. l. de Transmut. rerum. Tom. 6. in p. 236.*

(n) *G. Agric. de nat. fossil. l. 1. & l. 8.* & *Bapt. Port. nat. Mag. l. 5 c. 7.*

(o) *Parac. l. de transf. rer. tom. 6. in p. 235.*

(p) *Card. de subt l 6. in p. 242 & Alberus Mag. de reb. metall. l. 2. c. 2. in p. 196.*

Wood, and bear out all ſmall ſhot, but that they are both but one kinde, (*q*) one better purged then the other, as indeed ſo are all the *Mettals*, though not ſo nearly allied.

(q) *Ariſt. meteorol. l.4.c.6.*

Even ſo I eſteem of the ſilvery and golden *Coppreſs*, which *Nature* ſometimes yields under ground, and *Art* counterfeits by our binding and colouring Rules above-ſet, as *Agricola* tells and teacheth: Neither think theſe baſtard wayes quite out of Rule, but to follow the ſame reaſon of *Nature*; and as the reſt take the finer like part and leave the groſs unlike, ſo do theſe feed upon their like the fowler parts, and leave the better as unlike their Nature.

But to proceed; To turn *Iron* into *Copper* by *Coppreſs water*, is ſomewhat more ordinary then the reſt. (*r*) *Agricola* ſaith, an old parting *water*, which is made thereof (as we know) will do it. But the *Workmen* in the *Hill* (*s*) *Kuttenberg* in *Germany*, do more nearly follow *Nature* in that *Hill* of *Carpat*, for they drain a ſtrong *Lie* from the *Braſen-ſtone*, that is, they make *Coppreſs-water* ſtrongly and kindly, and by ſteeping their *Iron* in it, make very good *Copper*. Nay, further *Paracelſ.* (*t*) ſaith again, that in *Caſten* they turn *Lead* alſo into *Copper*, and though he nameth not the means in that place, yet other where he doth, and teacheth how by *Coppris* ſundry wayes ſharpned, to turn both *Lead and Iron* into *Copper*; In which place he delivereth another pretty Feat, to unlooſe, and leade back, both *Iron* and *Copper* into *Lead* again, and this into *Quick-ſilver*, by the force of a ſharp melting *duſt*, which *Miners* uſe, and this by our common Rule ſtill of ſtronger *Lakes*; for this *duſt* being

(r) *de nat. foſſil. l.9.* & *Keckerm. Syſt. phyſ. l.5.c.4.*

(s) *Paracelſ. l. de tinct. phyſ. c.6. tom.6.p. 278.* & *Cuſan. de ſtatic. exper. Idiotæ l.4. in p.176.*

(t) *De tranſmut. rer. nat. tom.6. in p. 234,235.*

ing of the same nature still with exalted (*u*) *Lead* and *Quick-silver*, two great softners and loosners of *hard Bodies*, is able to make the stubborn *Mettals*, to retire and yield into the middle place of *Lead*, and this into *Quick-silver*.

(u) *Et hoc est spissum rarefacere & alleviare ponderosum, ex quo omne subtile dignius est gressu, sicut omne rarum spisso. Avicen. T.C. vol. 4. p. 991.*

Now then we see that *Art* hath reached and overtaken all the natural changes of *Minerals*; why may not she by the same pattern devise more of her self, as the guise of good *work-men* is, and go beyond *Nature*, and turn the foul *Mettals* into fine *Silver* and *Gold*? She hath a great advantage of *Nature*. First her Patterns, and then her help in working: and lastly the Light and Instruction of a *Divine Wit* and *Understanding*, whereby no marvel if all *Wise men* have said, *She passeth Nature*.

Albeit it is uncertain whether *Nature* hath such a *Golden Medicine* in her bosome hid, or no, as well as those of *Copper*, *Stone*, and such like; yet this is sure, that by the bastard way of binding (as we have heard before) she turneth *Lead* and *Tinne*, and perhaps *Copper* too, but surely *Quicksilver* and *silver* into *Gold*. Then I say it is a sign of a weak and shallow *Wit*, if *Art* cannot by these patterns aforesaid, devise further to turn other *Mettals* into *Silver* and *Gold*. Is it any more to do, then to exalt and raise *Silver* and *Gold* (but this (*w*) will serve for both) into very sharp and strong qualities, able, like the rest, to devour and turn their like *meat* into their own *middle Nature*, from whence they sprung; certainly

(w) *Vide Joan. Isaac. Holland. oper. miner. l. 1. c. 16. T.C. vol. 3 in p. 312. Et Consil. Conjug. Sol & Lunæ, lib. 1. T.C. vol. 5. in p. 483. Et Phil. Gal. Delphin. Avon. T.C. vol. 3. p. 825.*

ly the reaſon is ſo plain and ready, that I muſt needs deem him leſs then a *child*, that cannot conceit it. Nay, bend your *ears* and *minds*: By reaſon, if the *workman* be very ſtrong over the *ſtuffe*, he will turn, in trial, things unlike and contrary, as well, though not ſo eaſily, as like and friendly.

And for the proof of *ſtony juyces*, turning all ſorts of things, even *Mettals* themſelves (x) into *ſtone*, as hath been found by the ſtamp remaining; of *Antimony* and *Coppreſs* turned into *Lead* and *Copper*; of the ripening of the Mineral *Mines* of *Lead* and *Gold*, eating *Dung* and *Urine*, and ſuch like exchanges ſet down before; I am led to think, that a very luſty and ſtrong *Medicine* would be able to change other things, as well as *Mettals* eſpecially minerals, into *gold*, (y) ſome of our *men* ſay no, becauſe there wants in the reſt the ground of *Quickſilver*, the knot of friendſhip and unity: I grant it very hard in reſpect of the right way; and yet I hold it poſſible.

(x) *De transmut. Metal. c. 1. T. C. vol. 1. p. 539. Et Paracelſ. de Cal. Phil. ſive lib. Venat. 6. p. 291. Et And. Libat. Alch. l. 2. tract. 1. de Magiſter. cap. 24.*

(y) *Rich. Angl Correct. T. C. vol. 2. in p. 425. & Taulad. animad. in Bracef. cap. 7. p. 350. Et Roſar. Philoſ. Art. Aurif. vol. 2. in p. 337, 338.*

And thus you have ſeen the ability of Hermes Medicine, *to turn baſe Mettals into Gold by three ſundry wayes. Firſt, as he is ſown and riſeth again to be made a Medicine, which I call begetting. And then by changing the little food that is given him into his own Nature, to make him wax and grow in heap and bigneſs, which I terme nouriſhment. And Laſtly, by changing the great ſtore of ſtuffe, wherewith we match him, half way in the middle nature of Gold, which is the beſt change and drift of our purpoſe. And this I may do well to call Mixtion, though* (z) Ficine *and* * Fennel *name it Begetting alſo: as it is a kinde indeed; But becauſe it goeth not the kindely way, let it go, and us keep our Order.*

(z) *De vit. Cœlitus compar. l. 3. c. 3. p. 175.*

* *De abdit. rerum cauſ. l. 2. c. 17.*

CHAP.

CHAP. III.

That the Phyloſophers Stone will turn baſe Mettals with as much advantage as we will.

BUt how ſhall our *Son* of *Gold* be able to ſubdue and turn ſo much of baſe *Mettals* with ſo little charge and travel, and ſo great return and gain as we have promiſed. It is for three cauſes: Firſt, for the *fitneſs* and *readineſs* of the *ſtuffe* to be changed; and then for the great ſtore and ſtrength of the *changing workman*; (to ſend away the lighteſt ſtill firſt and foremoſt:) And laſtly, for his *encreaſe* in *ſtore* and *quantity*, which may be made either by ſowing or nouriſhing the *Son* of *Gold* without end and number, for *ſowing* firſt.

There be ſundry ſorts of *ſowing* and making this our *Medicine*: One is an excellent way, but a bare and naked and lone way; becauſe if *Gold* can be made open and fit to be wrought, as behoves a *ſeed* within himſelf; and the leſs contagion there is of unclean ſtuffe, the more excellent and mighty will he riſe again. This way, by deep and painful *Wits* hath been ſometimes taken, but very ſeldom, becauſe it is very hard, long, and irkſome, and therefore we will leave it alſo: but chiefly becauſe it croſſeth my purpoſe aboveſaid; for if he be ſowen alone, he cannot riſe encreaſed, whereas we deſire to augment his heap and quantity. Then there are two kindes of *Grounds*, and yet both one kinde, which

which we may put unto him to corrupt him eaſily, and raiſe him again with encreaſe in quantity. One nearer his *Nature* then another, one better then another; ſo much is enough for that. Now for the ſtore of ground fit to be laid about him, there is a choice better or worſe alſo: But that is no great matter, ſo you keep the meaſure and diſcretion which a common (*a*) *Seeds-man* can keep, neither to overlay and drown him, nor to leave him dry and barren. Then to our purpoſe.

(a) *Baſil. Valentin. clav. 6. in p. 42.*

Caſt with your ſelf what encreaſe in *ſtore* one grain of *Corn* will yield within a few times ſowing. When I had a little leaſure, I did once caſt what *one grain*, by the encreaſe of *fifty*, (which happens often) would ariſe to in ſeven times ſowing, and I wearied my ſelf in an endleſs matter. A greater *Summe* then any *Man* would think: I have forgotten it, (*b*) caſt you that have leaſure. Now a *Grain*, I mean an *Ounce* of our *Seed*, though it riſeth not with ſuch advantage (for if it were ſo ſown, it would be quite drowned, (*c*) or at leaſt not worth the tarrying) yet it rewards it another way with ſpeed in working, for albeit the firſt time be much alike, about fourty weeks, or ſuch a matter; yet the ſecond is run much ſooner, both becauſe now he is ſofter then the firſt ſeed, and eaſier to be looſened, and alſo mightier and more able to turn the *work* over; (*d*) ſo that if we keep our ſelves within the Number of *ten* (*e*) as ſome do ſet the bounds, (yet I think the midſt between (*f*) *duplum* and *decuplum* a notable mean, although that be as it happeneth) yet by this great haſte and ſpeed, we may quickly overtake *Infinity*.

(b) 78125000 0000.

(c) *Rippley diſſolut. port. 2. Stanz. 6. & Calcinat. gat. 1 Stanz. 11. & Recapitul. Stanz. 3.*

(d) *Vide Fo. Tab. in Pallad. Spigyric. c. 29. in p. 378.*

(e) *Roſar. Phil. ars aurif. vol. 2. p. 240. citat â Luca Rodarg. lib. de Solut. Philoſ. c. 25. T. C. Vol. 5 in p. 846.*

(f) *Si decem ſunt multa, & duo pauca, ſex ipſius rei media capiantur. Ariſt. Ethic. li. 2. c. 6.*

But

(g) But if you think this to be too slow a course, let us run to the next encrease by *Nourishment*, whose great speed and readiness will easily supply all, and fill the biggest desire in the world.

(g) *Ripl. li. de Merc. & lap. Phil. T. C. vol. 3. in p. 876.*

(h) After the *Son* of *Gold* hath been once sowen and raised again, he is now able to work mightily and not before, and to turn a hundred parts of his due *meat*, into a third middle thing *Gold* his *fathers* nature: this we will shew hereafter. Then, if he be able to turn a hundred times as much half way, he can sure turn as easily and quickly one part, that is no more then himself quite through into his own self same Nature, especially if that *Food* be *Silver* or *Gold*, which is best of all to that purpose: then is he twice as big, and as strong as he was before, able to devour as much more, and all this as much again, and so for ever; for his strength shall never be abated, when after his feeding, he is left the same still: even as one (i) *Candle* lights another still, or more strangely, though not so largely, like unto the *Load-stone*, which as (k) *Plato* reporteth, after it hath drawn one *Ring* of *Iron*, it giveth this power to draw another, and this to the next, until you make a long row and link of *Rings*, close and fast, one hanging upon another.

(h) *Phil. Rovill. practic. lib. G. p. 115.*

(i) *Ripley multiplic. the 11. Gate Stanz. 2.*
(k) *In Jone. et Plin. l. 34. c. 14 Et D. Aug. de Civitate Dei, li. 21. c. 4. Et Lucret. l. 6. Et G. Agricol. de de nat. fossil. l. 5. c. 3. Et Cor. Agrip. de occult. Phil. li. 1. ca. 16.*

Then sith we may so soon heap up so great a quantity of this *Golden Medicine*, it may chance we should not need any great help of the readiness of the *stuffe*, and strength of the *workman*. And if but ten parts of the *Gold* might be made at once, between a week *workman*, and a sturdy *stuffe*, yet perhaps it would serve the turn to raise the *Sum* appointed. But suppose it cometh short ten parts of the way, yet if through the means of

the nearneſs of the *ſtuffe*, and force of the *doer*, one part may come to turn a hundred, then we ſhall ſupply and overtake all the want and hinderance; let us ſee.

And firſt again of the *ſtuffe*, becauſe it is the ſhorter and eaſier matter; a thing is fit and eath to be changed, when it is like to the *nature* of the *Workman*, and near the wayes end. The ſtrait affinity and nearneſs of the *Mettals* one to another we have opened above, (*l*) when we found them all to be one thing, differing onely by certain Hang-byes of *cleanneſs*, *fineneſs*, *cloſeneſs* and *colour*, ſprung out from the adds of Concoction; and that, if the ſame Concoction hold, they will come at length to their journeys end, which they ſtrive unto, the perfection of *Gold*, (except, perhaps, *Iron* and *Copper* by over-ſudden heat, or ſome other foul means, have been led out of the way, yet they may be led back again, and cleanſed as we heard before:) and that they were all made at firſt of *Quickſilver*, a foul and greaſie thing in reſpect, and then were grimed and beſpotted greatly again with that foul earthly *Brimſtone*, which afterwards came upon them, whereby they were all groſs and ill-coloured, open and ſubject unto *fire*, and other ſpoiling *enemies*, before by long gentle and kindly Concoction, all the foul and groſs *ſtuffe* was cleanſed and refined, and ſo made apt to take good *colour* (as we ſee in *Plants* and all things) and to gather it ſelf up cloſe together, and likewiſe to be weighty, for the much fine *ſtuffe* in a narrow room (when *Lead* and (*m*) *Quick-ſilvers* heavineſs floweth from the rawneſs) and laſtly to be ſtedfaſt and ſafe from the *fire*, and all other *enemies*, becauſe there was neither any way of entrance, in ſo great

(l) *Quid ſi cuncta etiam ſint uni ſubdita formæ. Quæ ſpecie vulgo prohibent differre metalla? E quibus exiterit quod cunq; impurius atq; Cordibus infectum terreſtribus exuct omne Arte luem citius, &c. Augr. Aug. Chryſ. l. 1. T. C. vol. 3. in p. 195. Et Rog. Bacho. ſpecul. Alchym. c. 7. T. C. Vol. 2. in p. 417 Et Alb. magn. T. C. Vol. 4. in p. 969.*

(m) *Avic. tract. Laud. (vel ut habetur, T. C. vol. 4. in p. 948. Alb. mag. li. 8. cap.) c. 2. Art. Aurif. vol. 1. in p. 410.*

great closeness, left, to make division and dissolution, that is destruction; nor yet any greasie *stuffe* the food of *fire*, remaining.

Wherefore we see the near Neighbourhood of *Mettals*, and easiness to be changed one into another (especially if we work upon silver, which is half Gold already) when they want nothing of *Gold*, but either long gentle concoction, or instead thereof (because we cannot tarry) a strong and fierce one answerable unto it; first to cleanse out all that gross and greasie *stuffe*, and then to bring colour upon it.

So that I cannot but wonder at those *Men*, if they be learned, who, in reproof of this *Art* unknown, vouch unfitness of the *stuffe* to be changed, saying, that *Mettals* being of sundry *kindes* and *natures*, cannot be turned before they be brought into that *stuffe* whereof they were first made and fashioned; which we do not when we melt them, onely, and which is not eath to be done. It is a sign that, either they never knew, or at that time remembred not the *Nature* of a *Mettal*, or of the first *stuffe*; for if they mean the *Grecian* (*n* supposed, first, empty, and naked *stuffe*, without shape, but apt to receive all, even that which is the *middle*(*o*) state of a thing lasting but a moment, when by the way of making and marring (which our *Men* with *Hypocrates* well changeing) it is passing from one to another. Then if I yielded, and quickly granted, with *Geber*, *Arnold*, *Lully*, and many more learned *Men* on our side, that in that very violent work of changing; the *Mettal* being a far altered and broken, even into *dust* of another fashion, was quite marred and bereft of his old *Nature* and being, and passed even through the midst of the naked *stuffe*,

(n) *Qui materiam primam fictitiam et umbratile naturæ fundamentum posuerunt. Anonym. enchyr. phis. rest. Can.* 13.

(o) *See St. Alban. nat. hist. Cent.* 9. *ca.* 37. *Vide P. Bon. Fer. Margarit. pretios. cap.* 26. *T.C. vol.* 5. *in p.* 761.

unto another kinde and faſhion: I think I might drive them to blow the ſeck, as they ſay, and they know not what to anſwer.

But if they mean, as it ſeems they do, we ſhould not melt our *Mettal*, but bring him back again unto his neareſt beginning and ſtuffe *Quickſilver*, and then put on our ſhape, and form upon him, according to the kindely ſowing of *Gold* upon his baſe ground aboveſaid, they are deceived not knowing the nature of *Mettals*: for they be not of ſundry (*p*) *kindes* and *beings*, (as they ſay) but all *one thing*, differing by degrees of *baking*, like divers *loaves* of our *paſte*; that it were madneſs, if any of them lacked baking, to lead him back (*q*), or mar and ſpoil him of his faſhion, but in the ſame form and being to bake him better. And ſo did *Nature* in the *Ground*, in baking *Quickſilver* or *Lead* into *Gold*, ſhe went forward and not backward with the *Matter*: Nay, why go I ſo far with them? They never marked the nature of their own *words*, which they uſe in their own *Phyloſophy*, where changing is flitting onely, and ſhift of thoſe Hang-byes called *Accidents*, the form, kinde, and being of the thing remaining.

(p) *P. Bon. Ferrar. Marg. pret. c. 20. T. C. vol. 3. in p. 760.*

(q) *Dion, Zachar. T. C. vol. 3. in p. 797.*

Then, if the *ſtuff* be ſo fit, let us ſee what the *worker* is, not in ſtore which is done already, but in force and power. His *ſtrength* and *power* is ſeen in two things, *purging* and *colouring*; for firſt he muſt mightily ſhew himſelf in purging and driving out all the groſs greaſineſs of the *ſtuffe*, and then when all is fine, clear, and cloſe, he ought to ſtretch himſelf at large, and to ſpread far forth in *colour* upon it; for albeit long and gentle purging by Concoction, of it ſelf, breeds and brings good colour, yet this our ſhort and violent *heat* proportioned

tioned doth not ſo, (as I ſhewed above in the diſcourſe of *binding* and *colouring*) but muſt needes bring *Colour* with him already Coyned.

So that when he purgeth the *ſtuff* under-hand, he draweth not out the foul and groſs *ſtuff*, and departs away from the work withal, as the foul purging *Binders* did; but being a clean and fine thing like the Nature of a *wight*, he purgeth by *Digeſtion* and *Expulſion*, driving out the foul and unlike parts as *Leavings*, taking and imbodying with himſelf the fine and clean for her *Food* and *Nouriſhment*.

Then let us ſee how this work of *Purging* is performed, for that is all; and the *Colour* hangeth upon the ſame; and is done all under one, as we ſhall hear in the going out of this Treatiſe: If nothing purgeth but *Heat* through concoction, and this is ever to be meaſured according to the need & behoof of the *Work* underhand; and we muſt ſcour an hundred times as much *ſtuff* in one, or two, or three hours ſpace at moſt, (for that is their task) when we had need of a marvellous fiery *Medicine* (beſides the great outward *Heat* to prick him forward) ſcarce to be found within the compaſs of the *world* and *Nature*. It muſt ſhew it ſelf an hundred times fiercer then a *Binder*, which was ſcant able in longer *time*, and ſtronger *heat*, to ſcoure and purge one part, and as much of the ſame *ſtuff*.

This is a marvellous hard point; I had need whet my Thoughts and Memory, and all the Weapons of *wit* unto this matter. If we ſearch all about, & rifle all the Corners of *Kind*, we ſhall find no *Fire* in the world ſo hot and fierce as the *Lightning*, able to kill *Plants*, and *Wights*, & melt *Mettals*, and to perform other ſuch like

like marvellous things in a *Moment*: As (to let paſs *Plants* not ſo ſtrange) I have read (*r*) of eight *Reapers* in the *Iſle* of *Lemnos*, which as they ſat at meat under an *Oak*, were all ſuddainly ſtrucken ſtark dead therewith, ſitting ſtill in the ſame guiſe of living and eating *Creatures*. Again, that it hath ſometimes paſſed (*s*) through a *Purſe* at a *Mans* ſide, and molten the *Coyne* without hurting the *leather*, becauſe ſuch a ſubtile and ſpeedy *Fire* found that reſting ſtay (*t*) to work on in the *Metal*, which it wanted in the open ſoft and yeilding *Leather*; And many moe ſuch ſtrange deeds we may finde done by that moſt violent *Fire*. Then our fiery *Workman*, if he be tasked, as he is, to work as great wonders as theſe be, had need to be fierce and vehement as the fire of *Lightning*, as it is alſo ſometime termed in our *Philoſophy*.

(r) *Cardan variet. l. 8. c. 43* (s) *Plutarch. quæſt. convi. val. l. 4. q. 2. Et Plin l. 2. c. 21. Et Sen. nat. q. l. 2. c. 31. Et Mars. Fic. de vit. cœl. comp. l. 3. c. 16. Et Du Bart. on ſecond jour de la ſepmaine.*

(t) *Ariſt. Meteorolog. l. 3. c. 1. & Sen. ubi ſupra* (s) *c. 52. Et Card. ſubtil. l. 1. p. 58.*

Let us match theſe two together, and ſee how they can agree, that all things nearly laid, and as it were, ſtrucken together, the light of *Truth* may at laſt appear, and ſhine forth out of that Compariſon: let us, as *Tully* ſaith, and doth, at the firſt ſetting out, lanch and row a little eaſily, before we hoyſe up ſail.

Gold, in our *Phyloſophy*, is of it ſelf a *Fire*, that if it be raiſed and encreaſed an hundred degrees in quality (as it muſt be) may well ſeem like to prove the greateſt *Fire* in the World. But our *Men* as they ſpeak all things darkly, ſo this perhaps (*v*) in regard of other *Mettals*; or rather becauſe like the *Salamander*; No, like the *Fire-flyes* (for though (*w*) the *Salamander* can, as well as *Serpents Eggs*, by his extreme coldneſs

(v) *Oſwaldus Vogel. Belg. l. de lap. phyſ. condit. c. 4. T. C. Vol. 3. in p. 613 Et Mich. Scot. de nat. Solis et Lunæ T. C. Vol. 5. in p. 798.* (w) *Phil. Στιχ. περὶ ζώων ἐδέοτ. c. 16. Et Nicand. in Theriaca. Et G. Piſid. κοσμυργ.*

quench

quench a little *Fire*, yet a ſtrong (x) *Fire* conſumes him, and puts him out of being:) becauſe, I ſay, like the *Fier-fly* he doth live and flouriſh in the *Fire*: when as, indeed, (y) *Gold*, as all other *Mettalls*, is cold and wateriſh far from the *kinde* of *Fire*. And yet it is not the outward ſhew of the *Body* alone that makes a *fiery Nature*, but ſometimes the inward quality doth the deed of *Fire*, (if we ſpeak at large, as the common cuſtome is;) And ſo the *Star-fiſh* in the *Sea* (z) burns all ſhe toucheth; and a cold *ſpring* in (a) *Slavonia* ſets on fire any *Cloath* ſpread upon it; and to come nearer, by ſuch a fiery force doth the water *Styx* in *Theſſaly* pierce through any *Veſſel* ſave a *Horſe-hoof*.

(x) *Ariſt. Heſt. Animal. l.5.c.19. Et Plin.l.10.c.67 Et Fort.licet. deſpont.viv. art.l.4.c.54.*

(y) *Vide gloriam mundi Muſæi Hermetici.p.281.*

(z) *Stella Marina. Plin. l.9.c.60. Et Cardan.varier. l.7.c.37.*

(a) *Plin.l.2. c.103.& Pallad. Spagyric. c.17.in p. 223.*

But now we are come into the deep, let us hoyſe up ſails, and ſpeak more properly and *Philoſophically*, and more near the purpoſe; let us, I ſay, hear the *Nature* of *Fire* and how it cometh. *Fire*, as they bound it, and we ſhall finde it if we marke his *Off-ſpring*, is a very *hot* and *dry Subſtance*: The firſt cauſe of *Fire* is *Motion*, gathering and driving much dry *ſtuff*, into a narrow ſtrait, which by ſtirring and ſtriving for his *life* and *being*, is ſtill made more cloſe, fine, and hot, then its *Nature* will bear and ſuffer; and ſo it breaketh out at laſt, and is turned into another larger, and thinner, dryer, and hotter *nature*, called *Fire*: Hence the great under-ground *Fires* in *Ætna*, *Hecla*, and many other places, grow and ſpring at firſt, when the Cold driveth a heap of hot earthly *Breaths* and *Vapours*, either round up and cloſe together, or along through the narrow and rough places, rubbing and ringing out *Fire*, which the natural fatneſs of the Ground feeds for ever.

So

(b) *Plin. l. 2. c. 37. Et Cardan. ſubt. l. 2. in p. 55.*

So the *Star*, called (*b*) *Hellen-ſtar*, that lights, (a ſigne ſo dangerous) upon the tackle of the *Ship*, and falling melts *Copper Veſſel, &c.* cometh of a heap of ſuch *Vapours*, carried up by croſs *windes, &c.* So by rubbing *Milſtones*, *Flints*, and ſuch like, we ſee *Fire* ariſe after the ſame manner; and this is the manner of the *Off-ſpring* of all *Fire*, others flow from this one, ſtill ſowing, as it were, one another. But if the *ſtuff* of this *Fire* be tough and hard, and then when it is wrought into *Fire*, it be moved again apace, it proveth, for theſe two cauſes, a marvellous hot, fierce, and and violent *fire*, whence ſpringeth all the force of *Lightnings*, for it is nothing elſe but a heap of thick and *Brimſtony vapours*, (as ſome hold with Reaſon) by the coldneſs of the *Cloud* beaten up cloſe in that Order, and now being turned of a ſudden into a larger and thinner *Element* than it was before, when it was *Earth* and *water*, his old place will not hold him, and ſo by the force of *Nature*, ſtriving for room and liberty, he rents the *Clouds* in that manner which we hear in *Thunder*, and burſteth out at laſt a great and ſwift pace, as we ſee in *Lightning*, which *ſwiftneſs* together with the toughneſs of the *ſtuff* finely wrought, makes up his violence, above all *Fires* in the *world*.

Now for the *Son* of *Gold* and *Hermes* his *Medicine*, what kinde of *Fire* is he, when he can be no ſuch Elemental extreme hot and dry *Fire?* for he is temperate and hath all the qualities equal, and none working above other; and yet, indeed, by reaſon of the fine and tough (and therefore) mighty *Body* whereon they be ſeated, they work in equality together, much more for-

forcibly then the extremely diſtempered, cold and dry *Poyſons* can work alone, and as faſt and faſter then they devour and deſtroy temporate *bodies*, theſe do overthrow the contrary: Then what a *Fire* he is I ſhewed before, how full ſtuft with *Heavenly ſpirits* above all things, and ſo he is a *Heavenly fire*, which is much more effectual in power, and mightier in action then that other, by reaſon of his exceeding ſubtileneſs, able to pierce through *Rocks* and all things, where that other ſhall quickly ſtay.

Admit it, ſay you, if that *Heavenly fire* were quick, free, and at full liberty: But it is faſt bound up in a hard *Body*; Then I will tell you all the Reaſon, bend your *wits* unto it.--- *Gold*, at firſt was full fraughted with the moſt piercing *fire* in the World; *Art* then came and wrought it into a moſt fine flowing *Oyl*, and ſo unbound it, and ſet it at full liberty; Not ſo freely indeed as in *Heaven*, but as can be an *Earthly body*, cloſely crowded up together, (which helps *Heat*, as we hear in a *burning-glaſs*) upon a moſt ſtrange and mighty *Body*, far above all things in the world; and laſtly, with a violent outward *Fire*, ſhe ſent all theſe a part away to work together. Judge then, you that have Judgement, whether it were not like to beſtir it ſelf, as luſtily as the *Lightning*? Compare; The *Heat* of the hot *ſpirits* is as great; and if it were not, yet their paſſing *ſubtileneſs*, would requite that matter eaſily, and make him even; yea and perhaps, when they be drawn and carried up cloſe together, make ſome odds and difference between them; But ſure the exceeding toughneſs of the *Body* (as we ſee in *Iron* & the reſt) augments his *heat* greatly, and carrieth him far beyond it.

Now for the pace, it is much ſwifter, as driven by a much ſtronger *Mover*, even ſo much as a *Founders Fire* paſſeth in ſtrength the top of a thick *Cloud*, for this is he that ſends the *Lightning*, which elſe would have flown upwards. Therefore becauſe the *fire* is ſtronger, and hath the helps of *Body* and *Motion* far more favourable, the *fire* of the *Son* of *Gold* muſt needs paſs the *Lightning* in power and wonderful working. Then bethink your ſelf, with what eaſe and ſpeed, (*c*) ſuch a fiery *Medicine* were likely to pierce and break through, ſift and ſearch all about, and ſo ſcour and cleanſe a great Maſs of foul *Mettals?* how many times more then a weak and groſs *Mineral binder?* faſten and bend your Mindes upon it: we ſee how a weak, wateriſh and earthly *Breath* in a narrow place, within a *Cloud*, the *Gramide*, or *Gunne*, (all is but (*d*) *Thunder*) becauſe he is ſo ſuddenly turned into a larger Element, and lacketh room, beſtirs himſelf and worketh marvellous deeds; what may we think then of the heaps of thoſe fat vapours of *Heaven*, and of that moſt ſtrong *golden body*, cloſely couched up together in a little room, when they be, in a narrow *Veſſel* drawn out, and ſpread abroad at large by a mighty *fire*, and thereby ſtill pricked and egged forward? (for as long as the *fire* holdeth, they cannot be ſtill, nor draw in themſelves again.) What thing in the ſturdieſt *Mettal* can be able to withſtand them? How eaſily ſhall they caſt down all that comes in their way, break and bruiſe all to powder? May we not all ſay plainly, that which the (*e*) *Poet* by borrowed ſpeech avoweth, That *Gold* loveth to go through the midſt of the *Guard*, yea,

(c) *Vide Palladium ſpagyricum, c. 21. in p. 277. 278.*

(d) *Cardan de ſubt. l. 21. in p. 704.*

(e) *Horac car. l. 3. Ode 16.*

yea and pass through the *Rocks*, being more mighty than the stroak of *Lightning?* It is so fit as if it had been made for the matter.

I have heard that the extreme cold weather in (*f*) *Lappia* and *Finland* (which lie under the *pinny Girdle* of the *world*) pierceth frezeth, and cracketh the *Rocks*, yea, and *mettalline Vessels*: Again, that the poisoned *Cockatrice*, by (*g*) his violent, Cold, and dry *Breath*, doth the same on the *Rocks* where he treadeth: Then what may we judge of the force of our fiery *Medicine* upon the *Mettals*, by these comparisons? How fiercely and quickly were it like to divide & break them, having an extreme *fire*, the greatest spoiler of all things, to overmatch the cold & dry quality; & a much stronger *Body* then those *vapors* which carried those former *qualities*, and both these sent with far greater speed and swiftness, as appears in the difference of the *Movers?*

(*f*) *G. Agric. de nat. fossil. l. 8. c. 9. Et Cardan. Appendix ad c. 2. de rer. varietat.*

(*g*) *Plin. l. 8. cap. 21.*

Lift up your Ears and mark what I say; A deaf *Judge* had not need hear these Matters, who hath not seen how *Quicksilver* enters, cuts, and rents the *Mettals*, though many doubt, and differ about the cause thereof? (*i*) *Cardan* thinks, that, like as we said of the cold *weather* in those frozen *Countries*, so this marvellous cold *Mettalline water*, entring the *Mettals*, freezeth their *Moysture* within them, and makes them crack and fall asunder, and therefore *Gold* soonest of all other, because his *moisture* is finest: even as *sodden-water* for his fineness, freezeth sooner then cold.

(*i*) *Subt. l. 5. p. 216.*

Surely very wittily (*k*) *Paracelse* deems this done by the *Spiritual subtilty* of the *Body*, even as the understanding *Spirits* of the *Air*, and the lively *Spirits* of *Heaven* use to pierce through *Stone walls*, and *Rocks* by

(*k*) *Archidox. magi. l. 6. tom. 11. in p. 153.*

the same strength, without the force of qualities: But I think it is rather for his stronger *like Nature*; seeking to devour them; else he would pierce you *hand*, and *leather*, and such like easie things, which he leaveth untouched, as unlike and strangers. As for the qualities of *Quicksilver*, it is a question what they are, and which excelleth; some judge her very *Cold*; some again marvellous *hot* (as *Paracelse* for one;) some most *moist*; other *dry*: But, as she hath them all apparantly, so I deem her *Temperate*, like him that hath sprung from her, and is most like unto her, *Gold* I mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.---But let the Cause be what it will, (I love not to settle upon uncertain matters,) the great *Spirit* of *Mettals*, after she is first wrought into *Gold*, and then into his *Son* our *Medcine*, shall be in any reason, both for *Soul* & *Body*, an hundred times stronger, and more able to do it. Nay, *Antimony* and *Lead* are much grosser then *Quicksilver*, and yet we see how they rend and tear and consume base *Mettals* even to nothing. But what say we to *Plants*? there is as great difference in sharpness and ability to pierce, and enter between them and *minerals*, as is between a *Thorn* and a *Needle*; and yet you hear above, the gentle *Plant* of the *Vine* and the milde *Dew* of *Heaven* yielded *stuff* to an *eating water*, able, within three or four distillings to devour and dissolve *mettals*.--- Then what shall not onely other sharp *mineral eaters*, but this our almighty *Golden medicine* shew upon them, which besides that wonderful passing sharp and piercing *Body*, hath the great help (which they want) of that *Heavenly fire*, and of his swiftness, stirred

ſtirred up by a mighty *Mover*. Theſe things are enough to ſuffice any reaſonable *man*, (if they will not ſtop their *ears* againſt the ſound of *Reaſon*) touching the power, might, and ſtrength of our *Medicine*.

What is then behinde? Yes many, I heard them whiſper, that albeit this *Stone* of ours hath ſuch thundring *power*, yet it may not force to our purpoſe, conſuming all the *Mettal* (as the guiſe and forcible uſe of ſo fierce things is) without regard or choice of any part or portion: But it is not alwayes I hope, the guiſe of violent things; I need not go far: There is a natural *ſtone* in (*l*) *Aſia*, which by a mighty and ſtrong property useth, in forty dayes ſpace, to conſume and make away all the *fleſh* and *bones* of a dead mans body, ſaving the *Teeth*, which he leaveth ever ſafe and whole, and therefore they called it in times paſt (σαρκοφάγον) *Fleſh-eater*, and made *Tombs* thereof for *dead*, and *Boots* for *Gowty men*.---I could cloy a world of *Readers* with like examples, if I might be ſuffered: But weigh this one and our artificial *Stone* together, why may not it as well have his choice, and ſave a part in this great waſte and ſpoiling? They know not why: And how then, there are many deep, hidden and cauſeleſs properties in the boſom of *kinde* and *nature*, which no mans wit is able to reach and ſee into, the *World* is full of them, when *Art* is open, and all his wayes known.

(l) *Plin. l. 36. c. 17. & Card. ſubt. l. 7. p. 283, 284. & De Variet. l. 5. c. 19.*

Indeed, the *world* is full of late, of ſuch cauſeleſs and blinde *Phyloſophers*, which (like as the (*m*) *Poet*, when they ſtick a little, call upon *Jove* by many names, to help to ſhore up the fall of a *verſe*, or ſtop a gap in the *number*; ſo they) when their *eyes* are dazled upon the view of a deep matter, fly to *Nature* as faſt, and to her (*n*) hid

(m) *Ut tragici Poeta confugiunt ad Deum cum explicare argumenti exitum non poſſunt. Cic. de nat. deorum l. 3.*

(n) Franc. Sanchez. lib. Quod nihil scitur. in. p. 96.

(n) hid and unsearchable *Secrets* to cover the shame of *Ignorance*: as though GOD moved all with his *finger* (as they say) without any tween-means or instruments.---There is nothing done without a *middle cause*, fore-running, if it were known, (as I think it is to some, though never so dark and hid from others) and therefore to come to the purpose, as the reason of the natural eating *Stone* was clear to (o) *Agricola*, (though unknown to *Pliny*, and many moe the *Reporters*) and found to be for the loose and light temperature of his *Body*, apt to drink up *Moisture*, and *Coppress* nature, fit to eat the *flesh* and softer *bones*, and yet unable to do a thing above his strength, that is, to overcome the harder. Even so you may think the reason in this like property of the PHILOSOPHERS STONE, is seen to some; and certain, howsoever it was my luck to see it I cannot tell, it hath been sure unfolded twenty times, at least in the *speech* going before, if you remember well; it followeth but the high and common way of all *nature*, I mean that *eating nature*; for all things eat, and that is the cause of things done below: Then, there is nothing eats and devours all the *stuff* which it overcometh but so much as is like, and turnable, the rest he leaveth as strange and untouchable. So did all the foul binders purge above; nay, so and no otherwise doth the *Lightning* and all *fire* eat and consume the *stuffe* subdued, turning the *Air* and *water* into *fire*, and leaving the *Earth* and *Ashes*; even so doth our *Medicine*, after it hath driven out and scattered all uncleanness, it takes and sticks unto the fine part, like unto it self, and makes it like himself, as far as his strength will carry.

(o) De Ort. & caus. subter. l. 4. c. 17. Exercim vero de nat. Fossil. l. 10. c. 16.

What need I pray in aid of any moe examples? Is it

it not clear enough, that all things ſeek their *likes*, and ſhun their *Contraries*? Yet becauſe theſe *Mineral Matters* have been evermore very ſtrange and unacquainted with the *Grecians*, I will ſet down one or two of the clearer examples. Why doth *Coppreſs water* part and draw away *Silver* from *Gold*? But, that *Coppreſs* is like to *Copper*, and this to *Silver*; for as (*p*) *Lead* is to *Gold*, ſo is this to *Silver*, both very like one another, both in weight and ſoftneſs, and therefore counted *Leprous Gold and Silver*.--- For try all of both together; when you have ſo parted *Gold* and *Silver*, caſt in plates of *Lead* and *Copper*, and that will cleave to the *Gold*, and this (*q*) to the *Silver*. But *Silver* is liker to *Silver* than *Copper*, therefore to part *Silver* from *Copper*, the *Miners* uſe to ſeaſon a lump of *Lead* with a little *Silver*, that ſoftneth the work and maketh it ready; then one *Silver* draweth the other part unto her. Nay, view *Quickſilver*, (*r*) as ſhe is ſtrange in all things, ſo in this very wonderful: *Quickſilver*, I ſay, the *Grandmother* of our *medicine*, and the ſpring of all her goodneſs, will quickly receive and ſwallow, either in heat or cold; her near friend and very like, clean, fine, and temperate body of *Gold*, (and therefore as the one is termed unripe *Gold*, ſo the other ripe *Quickſilver*, when the reſt ſhe refuſeth, and beareth aloof, as foul, groſs, and unlike her *Nature*; and this ſecret the *miners* alſo, by their practice, have opened unto us, when they ſo part *Gold* from the reſt maſhed altogether in a duſt heap.---- Wherefore when this fine and clean body *Quickſilver*, is made by *Nature* and *Art*, yet much finer and clearer, and again as much more piercing and *Spiritual*, and able to perform it, how much more readily will ſhe run to her like and devour it, the clean, fine, and ſpiritual, that is, the *Quickſilvery* part of the *Mettal*.

(p) *La Fountaine des amourex de ſcience. lib. 1. p. 233, 239.*

(q) *Paracelſ. de ſeperat. rer. nat. tom. 6. in p. 242.*

(r) *Paracelſ. de Miner. tract 1. tom. 8. p. 252.*

Mettal? And if ſhe do devour it, then it cannot be loſt, but muſt needs go into a better *Nature*, even the *Nature* which we deſire.

What is then to be ſaid more? I have not yet bounded the matter, as I promiſed, and ſhewed how the *Golden Stone* ſhould turn an hundred times as much into *Gold*; I have ſhot a large compaſs, but all at random, now it is time enough, every thing hath his due time and place.

You have heard I am ſure, of the hot *Stomach* of the *Elephant*, *Lizard*, and *Sea-calf*, able to digeſt and conſume *Stones*, yea, and to come to the point, the *Struthio* [Eſtridge] that marvellous *Beaſt*, *Iron* alſo; If the *ſtomach* of a *wight* be able in ſhort ſpace, to divide, expel, & turn the fine part of the *Mettal* into his own ſelf-ſame *nature*, how much and how ſoon, may the *Stomach* of our *Medicine* turn into *Gold*? not onely an hundred times more then the *Beaſt*, becauſe it is an hundred times more fitter and able to do it: firſt, for the likeneſs and nearneſs of the *ſtuff*; and then for (*s*) the two great *Heats* I ſpake of; and thirdly, for the wonderfull, ſubtile, and ſtrong piercing and cutting *Workman*. But eſpecially, becauſe he goeth not quite though with the work, as the *Beaſts* did, but half way to the middle nature of his *Father*: conſider and weigh the matter, but if it be ſomewhat too far off, (*t*) mark how *Wood*, and other things of like ſtrange gifts & qualities, are eaſily able to overcome & change a hundred times ſo much of like *Stuff*, with whom they meet, even without this our great mingling and boiling: why ſhall it then be hard for our *Medicine*, with great Concoction, to do the like upon his own ſubject? for proportion of ſtrength, for ſtrength will allow him as able to overcome the ſtubborn *Mettals*, as theſe two the weaker *Water*.

(s) *Ber. Trevi. T. C. vol. 1. in p. 768.*

(t) *Ripl. multiplic. part. 11. Stanz. 6. & Epiſtol. Stanz. 23. & Artephius his ſecret Book. lib. M. p 163. & Aur. Augur. Chryſ. l. 2. T. C. vol. 3. p. 216.*

To

To cloſe up all; Remember what I ſaid, and what is moſt true and certain, that *Gold* is cloſeſt, and moſt full of fine large-ſpreading *ſtuffe*, of any thing elſe in the *world*, paſſing the wonderful gift of *Silver* in this point an hundred-fold; Inſomuch that one *Ounce* of *Gold*, by the blunt *skill* of the *Hammer*, may be drawn out and made to ſtretch over ten acres of ground: Conſider well this one point, and all ſhall be plain and eaſie; I mean to them that be Learned, for theſe be no matters for dull and mazed *wits* to think on: Then after this ſpreading *Mettal* is made a fine flowing *Oyl*, and drawn out at length, and laid out abroad moſt thinly, by a vehement heat of *fire*, upon how much will it ſpread may you think in reaſon? But ſuch a view may quickly dazle the Eye of the *Underſtanding*, let us picture out the matter as *Plato* uſeth.

Think the difference in *fineneſs* and *colour*, between the *Sonne* of *Gold* and *Silver* (if you will take him to turn, as *I* bad you) to be like the oddes between very fine red *Sarcenet*, and courſe white *ſackcloth*; let that be cloſely thruſt up together in a *Walnut-ſhell*, this packt up as hard in a very round *Pot* of a quart, or of that bigneſs, which will take the meaſure of a hundred *VValnuts*, you ſee the bulk of both; and ſo if you weigh them, one will prove as much an hundred times in weight as that other; but draw them out, and ſpread them abroad one upon another, and one ſhall overtake, match and fit another on all ſides; Now one is very courſe and big, and the other fine and ſmall, as appears by their threds; yet the ſmall may be full as ſtrong as the bigge, as we ſee in a litle *Gall*, *Poyſon*, &c. it is common: Then theſe two encountring (as we muſt ſuppoſe) ſhall, of force, hurt and

change each other equally, & ſo the exceeding *fine* and *groſs* mingled, make a *middle thred*, and the extreme *red* and *white* colours, carried with their bodies take a *Yellow* mean alſo: even ſo you muſt think, when an hundred *Ounces* of *ſilver*, and one *Ounce* of our *Medicine*, are both by the *Fire* beaten and driven out at length, and to the fartheſt thinneſs, every part overtakes, fits and reacheth other, and the ſmall part being as ſtrong as the bigge, in ſtriving one overcomes, conſumes and turns the other, that neither ſhall be quite razed, but both equally changed, and mingled into a third *Mean thing*, both in fineneſs and colour, which is *gold*, for the *Medicine* is as far above *gold*, as this beyond *Silver*, both in fineneſs and colour, and all other properties whatſoever.

And ſo you ſee the *Colour* alſo diſpatched, which I kept unto this place, and which ſeemeth a wonder in ſome *Mens* ſights; for I hope you will not ask me how *gold* got this high red and unkindly colour; unleſs you be ignorant how all ſuch *Hang-bies* fleet and change up and down, without hurt unto the thing that carrieth them; and except you know not, (*v*) that by a *kindly courſe* (whereby all ſoft and alterable things, gently and ſoftly boyled, wax firſt *black*, then *white*, next *yellow*, and laſtly *red*, where they ſtay in the top of the *Colour*) we ſee changed and drawn up our *ſeed* of *gold* unto this new unwonted *Colour*.

(*v*) *Pet. Bron: Ferrar. Margarit. pret. ca. 2. T.C. Vol. 5. p. 622, 623.*

And thus you have at laſt, all the Reaſon which *I* ſaw, or at leaſt, thought good to deliver to writing, for the truth of *HERMES* or the *PHILOSOPHERS STONE*, and *MEDICINES*, why it is the ready way to bring all *Men* to all the *Bliſs* and *Happineſs* in the *World*; that is, to *Long-life*, *Health*, *Youth*, *Riches*, *Wiſdom*

Wiſdom and *Virtue*; it is now time to ſit down, and take our reſt.

CHAP. IV.

That Gold *may be wrought into ſuch a fine oyl as we ſpeak of.*

BUt me thinks *I* hear them mutter among themſelves, that there is never a Reaſon given as yet, no not one; becauſe all ſtanding upon a feigned and ſuppoſed ground, which being nothing, all that is built upon it muſt needs come to nothing. —For even as (*w*) *Paracelſus* in his ſuppoſed *Paradiſe*, in the end of his *High opinions* concludes, that if it were poſſible to be made by any Labour of *Wiſdome*, it would prove no doubt, a notable place for *Long-life* and *Health*; even ſo may be thought of this *Stone of gold*, if any *Art* or *skill* were able to contrive it, that it would without doubt, work thoſe *wonders* aforeſaid; But as his *Paradiſe*, (if he mean plainly as he ſayes, and not of the *Philoſophers Stone*, whereto it may be wreſted) is impoſſible to be made, unleſs he would include himſelf in a place free, firſt from the contagion and force of the outward *Earth*, *Water*, and *weather*, yea and therefore of the *Fire* of *Heaven* and *Light* alſo: and ſecondly, (*x*) where all the *Beginnings* were in their pure and naked *Nature*, which they call a *Fifth nature* which is no where ſave in *Heaven*, and which were a Miracle to be conceived; And laſtly, except he could live without *Meat* and his *Leavings*, which both *Learned* and *unlearned* hold ridiculous to think.

(*w*) *Lib. de vit. longa Tom. 6. in p. 114.*

(*x*) *Sendivog. Tract. de ſulph. cap. de Igne, in p. 33.*

Even ſo, it is as hard in opinion and unlike, that *Gold* may be ſpoiled, and brought to nothing, (as he muſt be firſt) and then reſtored and raiſed to ſuch dig-

nity; Because as *Heaven* is ever one and unchangeable, for that in it all *Beginnings* are weighed so evenly, and surely tyed together in a full consent, and unable ever to jarre and to be loosned; in like sort *Gold* is so close and fast, for his sure and equal mixture of his fine *earth* and *water*, that no force (*y*) of *nature*, neither of *earth*, *air*, *or water*, no nor of *fire*, although he be helpen with *lead*, *antimony*, or any such like fierce and hot *stomach*, easily consuming all other things, will ever touch him: nay, which is strange, the greatest *spoylers* in the world *fire* and his *helpes* are so far from touching him, that they (*z*) mend him, and make him still better and better; what is to be said to this?

(*y*) *Rosar. abbre. T. C. Vol. 3. in p. 700. & Hermes lib. de lap. phys. secret. c. 7. T. C. Vol. 4. in p. 762.*

(*z*) *G. Agricde Ort. & caus. subter. lib. 5. c. 18.*

Albeit *I* confess that to be the main ground and stay of all the work and building; yet *I* supposed it not, nor took it as granted, as if *I* had been in *Geometry*, but left it to be proved in the fittest place.—As for that supposed *Paradise*, it is hard to judge, because he did but glance at it, and so leaves it unlawful to be told; Albeit a *Man* may devise in thought as well as he, (for *I* think he had not tryed it) what may be done, and what *Nature* will suffer.

Then, what if a *Man* inclosed himself in a pretty *Chamber*, free from all outward Influence, which is easie; overcast for lights sake, if need be, with such *Marble* as *Nero* made his temple shine in darkness withall; floored thick with *Terra Lemn.* or the *Earth* of a *Fifth nature*, (which is better, but much more hard to be gotten;) and had such *water* within the lodging, as that, (*a*) not long since found under ground, between two *silver Cups* in *Italy*; then if he could ever live quiet without *Meat*, (which I shewed not impossible)

(*a*) *Anno nempe circiter 1500. in Agro Patav. de quo vide Fort. Licet. de recondit. antiq. lucernis, & apud eum complures alios. lib. 1. c. 9.*

ſible, or preſerved himſelf with a *Fifth nature*, which breeds no *Leavings*; what think you of the matter?

But think what you will; If it jarre and ſound not well in the ears of any *Man*, let it be among other his incredible and impoſſible *Monſters*; yet our Cauſe ſhall not be the worſe for it, but eaſily poſſible, as *I* will open unto you, as far as my leave will ſuffer me, which hath been large indeed, and muſt be, becauſe *I* made a large promiſe at firſt, (perhaps too raſhly, but for the good meaning) which muſt be paid and performed.

(*b*) *Ariſtotle* ſaith like a wiſe *Philoſopher*, that *nature* makes her *Creatures* and *ſubjects* apt to move and reſt, that is, changeable; and again, that a *Body* that is bounded, cannot be without end and everlaſting: And therefore, that when *Heaven* ever moveth, and *Earth* ever reſteth, it is beyond the compaſs of *Nature*, and ſprings from a more *Divine* cauſe. If his *Rule* be true, as it is moſt certain, then *Gold* a thing not unbounded, nor yet an extraordinary and divine *work*, but made by the ordinary hand of *Kind*, as we heard above, muſt needs decay and periſh again, and cannot laſt for ever: And if *Nature* can diſſolve him, much more ſhall ſhe with the help of *Art* performe it: And that which was ſaid of *Fire*, and his *helpers* is nothing, for why do they better *Gold*, but becauſe they remove his *Enemies*, when *Nature* had ſecretly laid about him to deſtroy him; And ſo a very *ſtick*, as I ſaid above, may be ſaved from decay: But let *nature* have her ſwinge under Ground, or *skil* above, and they ſhall cauſe his *enemies* in time to ſpoil and conſume him. We cannot tell, (ſay they Country-like)

(*b*) *Phyſic. li. 8. c. 10. vid. Hanibal Roſſel Calab. in Mer. Pimand. li. 1. comment. 16. quæſt. 1. cap. 2.*

it

it may be a divine and no natural *work*, for we ſee it everlaſting;—Go to, be it ſo: I will overtake them that way too; for as we know, that which *Ariſtotle* knew not, that both *Heaven* and *Earth* by the ſame divine cauſe that made them both, may be, and once muſt be, marred and changed; ſo we may think that *Gold*, although it were a divine work, yet by the like *skill*, following the divine *Pattern*, might fall to decay and periſh.

(c) *In Tabula Smaragdina.* (d) *Horat. carm. li. 3. od. 4.* (e) *Scal. Exercit. 74. 3.* (f) *Plin. li. 37. c. 4.* (g) *Plin. li. ult. c. 4. & Aurel. Augurell. Chryſ. li. 2. T. C. Vol. 3. p. 210. & Jul. Solin. Polyhiſt. c. 65. & Joach. Vadian. Com. in loc. D. & Aug. de Civi. Dei l. 21. c. 24. & Theophil. Symocat. φυσικ. ἀπορημ. 2. & 1. & Auſelm. Meianus, a monte Meiano in Enhicrid. 60. quæſt. 29. & G. Agricola de nat. foſſil. li. 6. c. 9. & Cardanus auſus eſt negare, de ſubtil li. 7. in p. 253.*

But what is that divine *Patterne*? & how ſhal *men* be like unto *GOD*? even by the goodneſs of God, who hath, as I ſaid above, left this *Pattern* open in al places, & eaſie to be ſeen, to them that ſeek to be like the main *Pattern*, wereof we were al made: And this, as *HERMES* (c) ſaith, is gentle & witty *ſeparation*, wherewith he avoweth both the great, & this our little *work* made & woven, and ſo to be marred and unwoven again; to figure unto us privily, that there is no great and cunning work performed by ſuch rude and ſmith-like violence, as you ſpeak of, (*viz.* (d) *conſilii expers mole ruit ſua*) but by gentle skill and Counſel; as we may plainly and fitly, by a thing in virtue and price, *I* mean in worldly eſtimation moſt near unto *Gold*, the noble and untamed (e) *Diamond*, which when he comes into the *ſmiths* hands, will neither yield to *Fire* nor *Hammer*, but will break this rather then he will break; and not ſo much as be hot (as *Pliny* ſaith) but not be hurt, (as they all grant) by that other: And yet by the gentle means (g) of *Lions*, or *Goats blood*, (though they be hot *bloods*, that by kinds and this by diſeaſe of a continual Ague) you may ſo ſoften and bring under this ſtout and noble ſtone as he will yield to be handled at your pleaſure;

Nay

Nay by the flowing Tears of molten *lead* (a thing not so hot as may be) he will quite relent and melt withal: Even so we may judge of *Gold*; That albeit the more roughly that it be handled, the less he stoops, as the nature of stout things is, that there is a gentle and heavenly *skill*, and a way to soften him and make him willingly yield, and go to Corruption; though this, as well as that, be not common and known abroad, as no reason it should.

But what need we fly with *Aristotle* to any divine shelter? As *Gold* was made by a common course of *Kind*, and must dye and perish the same way; so this *skill* of ours needs not be fetched from any hid and divine *secret*, (whatsoever our *Men* say, to keep off the unworthy) but from a plain *Art*, following the ordinary and daily steps of *Nature* in all her kindly *works* and *Changes*.—Then mark and chew my *words* well, and *I* will open the whole *Art* unto you.

(*h*) *GOD*, because he would have none of these lower *Creatures* eternal, (as is aforesaid) first sowed the four *Seeds* of strife in the *world*, one to fight with and destroy the other; And if that would not serve, as it will not here, he made those that spring from them of the same *nature*; and there is nothing in the *world*, (*i*) that hath not his match, either like or contrary, able to combate with him and devoure him. But the Like eats up and consumes the like with more ease, and more kindly then the contrary, for their nearness and agreement. —Then, if *nature* mean to spoil *Gold*, and make him perish, because it is so strong a thing, she takes the neerest and most kindly way, she sets a strange *Like* upon him to eat him up and consume him;—What should *I* say more, or more plainly? you know the thing

(*h*) *Prov.* 22. 2. *Eccles.* 33, 16. & 42. 24. & *Georg. Vet. Harmon. Mundi. Cant.* 2. *Tom.* 4. *cap.* 9. ἐξ ἐναντίων ἐξ ἀνάγκης τὸ δὲ τὸ πᾶν. *Plot. Eunead.* 1. *lib.* 8. & *Prosper. Opusc. de providentia Dei in p.* 522. & *Sendivog. de sulph. cap. de Igne, in p.* 31. & *Parac. de gen. rerum nat. lib.* 3. *tom.* 6. *p.* 208.

(*i*) *Plin. lib.* 8. *cap.* 21. & *Ægidius de vadis. T. C. Vol.* 2. *in p.* 98.

thing most like and neareſt unto him; This is, in all *Mens* ſight, corrupt and ſubject to decay, and then, when it is looſened very (*k*) ſtrong and fierce: *It* is ever more wrapt about him, and ſo by contagion it ſtrikes, and enters, and pulls him after; and all in their own natural *heat* and *furnace*, rot together, and in due time riſe again, and the ſame; for being all one in effect, as the ſeeds of *Male* and *Female*, it booteth not whether overcome in the end, and a new thing like the old, muſt needs ariſe, if ſome occaſion in the place (as I ſaid of *Heat* and *Brimſtone*) come not between and turne the courſe.

(*k*) *Paracelſ. lib. de vexat. ſeu cælo Philos. Can. 5. de Saturno. Tom. 6. in p.* 283.

You have heard of *Nature*, let us now come to *Art*: If ſhe cannot follow thoſe ſteps of *nature*, ſhe is but a rude *skill*; Nay, ſhe muſt paſs them far if ſhe mean to take profit by the *work*, for albeit *I* deny not but all things may fall out ſo luckily, that our *Sonne* of *Gold* may ſtart up under ground, (though never found, for who would know it? yet *nature* may ſo eaſily fail in the choice (*l*) of the corrupting ground, but chiefly in tempering the degrees of her kindly *heat*, (without which the *work* will never ſee end) and again the lets are ſo many and ſo caſual, that perhaps we would be worne, before the *work* were finiſhed.

(*l*) *Comment in Her. lib. de lap. philoſ. cap. 2. T. C. Vol. 4. in p.* 720.

Then how ſhall *Art* her Counterfeit paſs this kindly *Pattern* very eaſily, by the underſtanding *skill* of a divine *Mind*, which *I* ſaid to paſs *nature* in her own *works*? firſt in chooſing the beſt *ground* and beſt proportionated for *generation*, which *nature* in this, reſpecteth not, as aiming at deſtruction onely; then in removing all *Lets* to come between; But eſpecially in well ordering that gentle and witty *fire* of *HERMES*, wherewith all the work is ſundered, that is, turned, altered and mingled.

But

But what is this *Witty Fire*? for here is all the hardness: here all the *work* is blinded; All the rest is easie: Bend your mindes I say, I will tell you all the *Art: Enclose the seed of Gold in a common, and yet kindly place*: lo, here is all the *Art*; All the rest is written to blinde and shadow this; so far as I may do good and avoid hurt, I will unfold this short hid and dark matter, and yet *Hermetically and Philosophically*.

(*m*) As the *Sun* is the *Father* of all things, and the *Moon* his *Wife* the *Mother*, (for he sends not down these begetting *Beams* immediately, but through the belly of the *Moon*) and this double *Seed* is carried in a *Winde* and *Spirit* into the *Earth*, to be made up and nourished: so our (*n*) *Sun* hath his *Wife* and *Moon*, though not in sundry Circles, but (*o*) *Adam-like*, and both these are carried in a *Spirit* also, and put into a kindely *Furnace*.

To be more plain, this *Seed* of *Gold* is his whole *Body* loosened and softned with his own *water*, (I care not how, but best with his beloved, for ease in working:) There is all your *Stuff* and *Preparation*. A very contemned trifle. Here is the *Fire*: this *Belly* is full of *Blood* of a strange *Nature*; It is *Earthy* (*p*) and yet *watery*, *Aiery*, and very *Fiery*: It is a *Bath*, it is a *Dunghill*; and it is *ashes* also. And yet these are not common ones, but *Heavenly* and *Philosophical*, as it becomes *Philosophers* to deal with nothing, but *Heavenly things*.

Search then this rare kinde of *Heat*, for here is all the cunning: This is the *Key* of all; this (*q*) makes the *seeds* and bringeth forth: search wisely, and where it is; in the midst of *Heaven* and *Earth*, (*r*) for it is in the middest of both these places, and yet but in one indeed.--- You may think I cross my self, and know not what I say,

(m) *Clangor Buccinæ. Art. Aurif. vol. 1. p. 463 & R. Lus. in Repert. in p. 233.*

(n) *Margar. pretios. cap. 14. T. C. vol. 5. in p. 710. & M. Seudivog. in Epilog. 12. tractatuum.*

(o) *De transmut. met. c. 6. T. C. v. 1. p. 553.*

(p) *Arteph. his secret book, p. 202. & Poutan. in epist T. C. vol. 3. in p 775. & Basil. Valent. clav. 10. in p. 46. & Pract. Arnaldi T. C. v. 3. p 769*

(q) *Ber. Trev. T. C. Vol. 1. in. p. 769.*

(r) *In centro ter. est sol cent. & Seudevog. l. 12. Tinct. c. 12.*

& Coment in Her. l. de lap. Phil. Secret. c. 6. T. C. vol. 4. in p. 778.

but compare and look about, and you ſhall finde nothing proſper but in his own place.

(t) *Ep. &c. de lap. philaſ. T. C. vol. 5. p. 894. & Arteph. ſecret book. p. 170.* (v) *Laud. ſanct. Harmon. imperſ. chym. decad. 1. p. 114.*

Let then the (t) *Dew* of this *Starry blood* beat about the *Womb*, and your *Seed* ſhall joy and proſper, yet *ſo much the better and ſooner alſo, if that Blood be whole and ſound,* (u) *and ſtanding of all his parts.* Wherefore no marvel if the *World* miſſeth this *Happy Stone*, when they think to make it above the *Ground*; I ſay they muſt either climbe up to *Heaven*, or go down deep within the *Earth*, for there and no where elſe is this kindely *Heat.*

(w) *Baſil Valent. clav. 5. in p. 38.*

Wights are heat with *Blood*, and *Plants* with *Earth*, but (w) *Minerals* with an *Heavenly Breath*: To be ſhort; becauſe *Men* are too heavy to mount up to *Heaven*, you muſt go down to the midſt of the *Earth*, and put your *Seed* into his *Myne* again, that he may take that Influence of *Heaven* equally round about him.

Muſe and conject well upon my *words*, you that are fit and skill'd in *Nature*, for this is a very *Natural Heat*, and yet here all the *world* is blinded.--- Nay indeed (x) if a *man* could read little and think much upon the *wayes* of *Nature*, he might eaſily hit this *Art*, and before that never.

(x) *Ut perquirenti mentis impetu occurrat citiùs, quam ratione aut ſudore inveniatur. Arcan. Herm. phil. Can. 36.*

What doth now remain? we have all the way to mar and ſpoil our *Gold*, and that was all the doubt, I trow, for if he be once down ſo kindly, he will riſe again ſure, or elſe all *Nature* will fail and loſe her cuſtome.--- And if he riſe, he ſhall riſe ever in *Vertue* ten-fold encreaſed; I mean, if he be not imbaſed as the *ſeeds* of *Plants* and *Wights* are, and as the *ſeed* of *Gold* was by that baſe way aboveſaid, with the *Ground* that corrupteth it.

So if a poiſoned *Plant* or *Wight* be rotted in a *Glaſs*, ſhe

ſhe will riſe again a moſt *Venemous Beaſt*, and perhaps a *Cockatrice*, for that is her *Off-ſpring*. Corrupt in like ſort a good *Plant*, and it will prove (y) a *Worm*, or ſuch like, with much encreaſed *Vertue*. What is the Reaſon? Becauſe the ſame temper and meaſure of the qualities ſtill riſeth in power, as the *Body* is refined, and the groſs *ſtuff* that hindereth the working, ſtript of the Lets of *Body*, (z) and all the qualities ſhall be raiſed equally, and ſhall work mightily, devour and draw things to their own *Nature*, more then any thing elſe; becauſe they be not onely free, and in their clean and naked *Nature*, but alſo ſeated upon a moſt ſubtile and tough *Body*, able to pierce, divide and ſubdue all things.

(y) *Cardan. ſubt. l. 18. in p. 662.*

(z) *Avonym. Conſil. conjug. Solis & Lunæ, ſeu trium verborum. part. 3. T. C. Vol. 5. in p. 563.*

Again, both *Mettals* and *ſtones*, the more *heat* they have, (as in hotter Countreys) the *finer* and *better*; and therefore the oftner, they be brought back to their *firſt matter*, and baked with temperate *heat*, the more they increaſe in goodneſs.

And if he be brought to ſuch a temperate *fineneſs*, that is, to ſuch an *Heavenly Nature*; then he keeps no longer the nature of a *mettal*, in reſpect of any quality, ſave the laſtingneſs of the *Body*; nor of any other groſs meat nor Medicine; and therefore he cannot be an *Enemy* to our *Nature*, nor yet need any Ordinary digeſtion in our *Body*, but ſtraitwayes flies out, as I ſaid before, and ſcours moſt ſwiftly through all the parts of the *Body*, and by extraordinary means and paſſages, as well as *Nature* her ſelf; and ſo coyneth with our firſt *moyſture*, and doth all other good deeds, belonging to this *BLISS* of *Body*, in ſuch ſort, and better, then I have ſhewed you of a *fifth-nature*.

And ſo *Eraſtus*, and all other ſlanderous mouths may

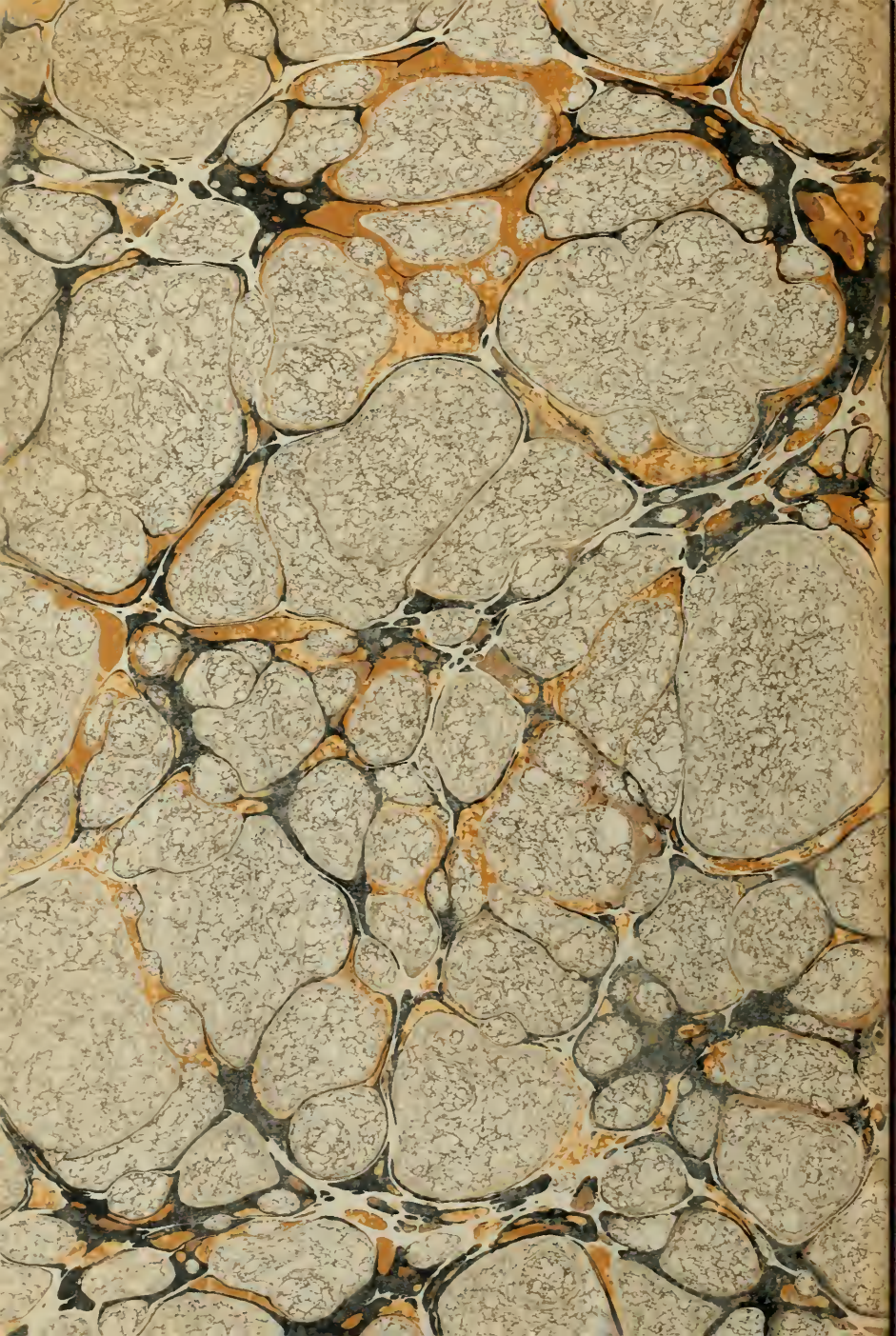
now begin again, for there is not a word ſpoken to any purpoſe, becauſe all runneth upon a falſe and unknown ground. A *wiſe man* would firſt have known the *Nature* of the thing he ſpeaketh of, if he meant not to move Laughter to them that hear him, and know the matter.

But indeed, theſe *Railers* are ſafe enough, becauſe theſe things are ſo hid and unknown to the *world*, that no *man*, but one of their *Houſhold*, can eſpy them or controul them. Therefore I took in hand this hard and dangerous labour, which all other of our *Anceſtors* have refuſed, both that they might be aſhamed of their wrongful ſlanders, and the *wiſe*, and *Well-diſpoſed* ſee and take profit by the *Truth* of ſo great a *Bleſsing*.

If they ever finde it let them thank *GOD*, and uſe it, as no doubt they will, to do good to good *men*, If I have ſlipt in *Words* or *Truth* of *matter*, let them think how common it is among *men*, and weigh the good and bad together. Or elſe* *Homer* himſelf, when he ſlips now and then, could never eſcape it; and yet he was in an eaſie matter, (A *Man* may fain for ever) and had *Orpheus* and *Muſæus*, I think, before him. But you ſee the hardneſs of this *ſtuff*, although my *Pattern* you do not ſee, becauſe it is not to my knowledge, in the *world* to be ſeen. But what care I? Theſe *Men* whom I regard will take all things well, and then the reſt I paſſed by long ſince unregarded.

* *Indignior quandoque (id eſt quandocunque) dormitat Homerus. Hor. de Art. Poet.*

FINIS.

All glory be ever and onely to him that is, that was, and that is to come, Amen, Amen, Amen.

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